The Audience given by the Emperour of Morocco to the French Ambassador

Printed for R. Bentley W. Freeman and S. Manship

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THE

Present State OF THE EMPIRE OF MOROCCO.

With a Faithful Account

Of the *Manners*, *Religion*, and *Government* of that PEOPLE.

François Pidou de St. Olon.

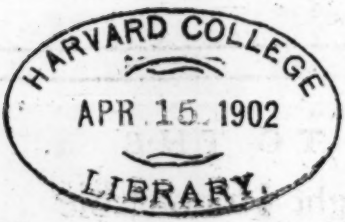
By Monsieur de St. *OLON*,
Ambassador there in the Year 1693.

Adorn'd with FIGURES.

LONDON:

Printed for *R. Bently*, at the *Post-Office* in *Russel-street* in *Covent-Garden*; *W. Freeman*, at the *Bible* against the *Middle-Temple* in *Fleet-street*; and *S. Manship*, at the *Ship* in *Cornhill*, 1695.

afr1606.94.5*



Prof. A. C. Coolidge.

TO THE

Right Honourable

Sir *William Trumball*,

One of the

Lords Commiſſioners

OF HIS

Majeſty's Treaſury.

SIR,

THo' I have long been Ambitious of giving ſome publick Inſtance of the Vene-

ration I have for You, I would not have preſum'd to have done it now, had not the Book, of which what follows is a Tranſlation, been written by an Embaſſador, and dedicated to a King. The Character which you have ſo honourably maintain'd, not only at the Court of that Prince, but with an Emperor greater than that of *Morocco*, entitles You to the Protection of more finiſh'd Works than this; the

the Author of which, tho' a Perſon of great Skill in Buſineſs, perhaps not unjuſtly, thinks himſelf not altogether vers'd in the nice way of Writing: Yet his Book contains ſo many pleaſant and uſeful Remarks, and may diſcover ſo many Myſteries to the piercing Eyes of a ſound Politician, that You are Maſter of too much Goodneſs not to allow it a Place, on that Score, among that admirable Col-

lection which You poſſeſs no leſs in Your Mind than in Your Library. Fear, not, *SIR*, I ſhould, like many Dedicators, attempt a *Panegyrick* inſtead of an *Epiſtle*; I know You are ſo far from being the leaſt indulgent to ſuch a Practice, that You more carefully avoid Addreſſes of this Nature, than ſome, who deſerve them leſs, induſtriouſly encourage them. For ſtill Your Modeſty ſeeks as much to keep

keep Your other Vertues veil'd, as moſt of us Writers do to diſcover them; and it has brib'd ſome of them into a Concealment of Your real Merit, in a more liberal Manner than the Vanity of many has recompens'd a Publication of their imaginary Worth. I dare not then pretend to mention thoſe Qualifications that endear You to Your Country; nor am I ſo partial to my ſelf as to deſire You to

protect the Original or the Tranſlation of this Book from the Cenſures of the Reader, to whom I freely abandon it.

My whole Deſign is merely the Acknowledgment of Favors receiv'd; tho' at the ſame time You cannot pardon this without conferring a new one; ſince I know You would have beſtow'd on me freſh Marks of Your Generoſity, had I conſented to ſpare You the Bluſh which the

the ſight of this will raiſe. But, *SIR*, even thoſe who are not able to return Obligations, if of a grateful Principle, do not love to be too much indebted; and 'tis ſome Eaſe at leaſt to Acknowledge when we cannot Requite. I only beg then, to let all thoſe who will read this know, That I have the deepeſt Senſe imaginable of Your obliging Goodneſs, that ſingular Humanity, or rather Charity,

which, as it extends to many of our unhappy *Refugiés*, has made me a ſharer in the Effects of Your Bounty, doubtleſs much more than the moſt tolerable of my Attempts as a Writer. You pitied a Man, who, having the real Love of a Loyal *Engliſh* Subject for the Great Prince under whom we live, endeavours to appear as much an *Engliſhman* as he can, even in his Writings, ſince he is

driven

driven on the barren Coaſt of *Parnaſſus*, that idle Buſineſs Poetry, for want of better. May Heaven ſtill preſerve You for the Good of Mankind, and more particularly of Your Country, to whom You ſo wholly devote Your Self; and may You believe me with the greateſt Zeal and Reſpect,

SIR,

Your moſt humble, and
Moſt obedient Servant,

PETER MOTTEUX.

THE AUTHOR's Epiſtle Dedicatory TO THE KING.

SIR;

I *Doubt not but that* Your Majeſty *has, from Time to Time, been faithfully inform'd of what relates to the State, Forces, Cuſtoms, and Religion of the* Moors; *and indeed, what I have ſeen in Print*

Print on that Subject, generally agrees with what I have obſerv'd while I was in the Emperor of Morocco's *Dominions: Let, Sir, Your Majeſty's Orders, and what I was enjoyn'd in my Inſtructions, having oblig'd me to make there ſome newer and leſs common Obſervations, I hope Your Majeſty will not diſlike, that, without affecting to ſwell the Memoirs, which I now have the Honour to lay before you, with ſuperfluous Repetitions of what ſome Authors have ſaid, I only ſhould give, as a kind of Supplement, ſuch Obſervations as ſeem to have been omitted by them, either in what concerns the Nature and Particulars of the Trade of that Empire, the Character, Manners and Genius of*

thoſe

thoſe who have the greateſt ſhare in the Government of it, or, as to what the Conqueſts of the Prince, who Rules there at this time, may have contributed to the Enlarging of his Dominions, the encreaſing of his Forces, and the heïghtning of that Vanity that does not reign leſs in him than the other Qualifications by which he is ſo particular.

When Your Majeſty did me the Honour to make choice of me to go in Your Name to conclude with that Emperor the Treaty of Peace, of which for ſome Years he had ſhew'd himſelf ſo deſirous that he even ſeem'd to have remov'd before hand all the Difficulties that might obſtruct it, in the Letter

which

which he had written about it, and ſent to Your Majeſty by the Conſul of Sally, *You were already convinc'd by frequent Trials, how little his Propoſals and Promiſes are to be rely'd upon.*

Accordingly one of the moſt eſſential and moſt inforc'd Articles in my Inſtructions was, That I ſhould take care not to be deceiv'd by them; and therefore 'tis what I chiefly apply'd my ſelf to prevent, by all the Means and Expedients that ſeem'd to me moſt proper, to conciliate the Artifice of his Council and Miniſters, with the fervency and fidelity of my Zeal for Your Majeſty's Service and Glory.

Even

Even what I ſaid to that Prince at my firſt Audience, which I inſert at the end of this ſhort Treatiſe, may alſo convince Your Majeſty that I have not been ſparing of ſuch Encomiums and Inſinuations as I judg'd moſt capable of flattering his Ambition, and of inclining him to concurr with Your Majeſty's Pious and Solid Deſigns for the Freedom of Your Captive Subjects, and for the ſecurity of Your Merchants.

If the Memoirs or Journal which I ſent to You of my Negotiation in that Prince's Country, and at his Court, have been read to Your Majeſty, You have not only ſeen, that You had entertain'd very juſt

Thoughts

Thoughts on that Subject, but that, far from my being able to remove that Punic Faith *ſo general here at this time, or root out its Scions, grown ſtronger than their ancient Stock, it has not been in my Power with all my Care and Endeavours to ſhake them in the leaſt.*

Here, Sir, I might have an opportunity to repeat the ſubſtance of many Things which I have mention'd at length in that Journal, did not I fear this wou'd be too foreign to the Deſign of the following ſheets, which, according to Your Majeſty's Orders, are only to relate to the Extent, Government, Strength, and Trade of the Empire of Morocco.

How-

However, I think my ſelf obliged before I begin, to acquaint Your Majeſty, that by what the ſubtle Ways and Diſcourſes of the King of Morocco's *Miniſters have betray'd to me of his Deſigns and Reſolutions, as to the offers he makes from Time to Time to Treat with Your Majeſty, it plainly appears, whatever his Demonſtrations of Sincerity may ſeem, that all his Aim and utmoſt Intent have always been, and will ever be only to procure himſelf ſome Preſents, Honours, and Supplies for the regaining of the Towns which the* Spaniards *ſtill hold in his Country.*

Beſides, as this Prince and his Miniſters know very well, that Your Good-

Goodneſs and Compaſſion for Your poor Captive Subjects, are the only Motives that incline You to hearken to his Propoſals, there is no doubt but that he is not likely to part with thoſe Slaves as long as he hopes they may be a means to procure him the Advantages I have mention'd; ſo that 'tis not to be expected he will ever treat but upon Terms of this nature, and his Miniſters will always endeavour by all imaginable means, that the effect, which they think they ought to expect in that caſe, may precede the Performance of what they ſhall Promiſe on their ſide.

There remains now nothing for me to repreſent to Your Majeſty, but

but that I have taken ſuch care in examining what ever is the ſubject of theſe Memoirs, that I may well aſſure You they contain nothing but what is moſt conformable to the Truth.

I alſo make bold to promiſe my ſelf, from Your Majeſties Goodneſs, that You will the rather excuſe Omiſſions and Defects, ſeeing that, by the Journal which I had the Honour to give You of my ſtay and Negotiation in that Kingdom, where I was almoſt always detain'd and narrowly obſerv'd and where 'tis not allow'd to take Informations of the State of the Country, You may perceive how little I could converſe with thoſe who might have enabled me to have given a more perfect

perfect Account of it, and ſuch a one as might better evince the Fidelity of the Reſpectful and Inviolable Zeal with which I am,

SIR,

Your Majeſty's

Moſt Humble, moſt

Obedient, and moſt

Faithful Subject

and Servant,

Pidou de St. Olon.

Advertiſement.

Newly publiſhed,

THE *Preſent State of* Perſia: With a faithful Account of the *Manners*, *Religion*, and *Government* of that People. By Monſieur *SANSON*, a Miſſionary from the *French* King. Adorn'd with Figures. Done into *Engliſh.*

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THE

THE Present State OF THE EMPIRE OF MOROCCO.

AS I do not design to trace the Original of every Part of the Empire of *Morocco*, but to give an exact Account of its Extent, Bounds, Strength, Trade, and Government, so it will be sufficient to begin with as short a Relation as possible, of the Methods

taken by the famous *Muley Archyd*, King of *Tafilet*, and *Muley Iſmaël* his Brother and immediate Succeſſor to re-unite the Kingdoms of *Morocco*, *Feſs*, *Tafilet*, and *Sus*, with the vaſt Province of *Dara*, under the ſame Power; and form that mighty State which the latter Rules at this time in ſo Arbitrary a manner.

Muley Xerif, King of *Tafilet*, and Father to *Muley Archyd*, who by their Genealogy give themſelves out for the Offspring of *Mahomet* and his Daughter *Fatima*, was ſucceeded by *Muley Hamet*, the eldeſt of 84 Sons and 124 Daughters that ſurviv'd him. But *Muley Archyd*, one of his Brothers, whoſe haughty and ambitious Spirit diſdain'd to obey him, did not ſuffer him to wear the Crown long undiſturb'd, but with the aſſiſtance of ſome of the chief *Alcaydes*, whom he had engag'd to ſide with him, orm'd ſome Deſigns, whoſe Beginnings

nings, however, did not meet with a Succeſs anſwerable to his ambitious Ends; for, the King having prevented them, caus'd the *Alcaydes* to be ſeiz'd and put to death, and ſhut him up in a Priſon.

Yet that Prince having found means to eſcape, was rather exaſperated than won by this moderate Uſage; and, getting ſome Forces together, made ſome new Attempts, whoſe Succeſs was no better than that of the former; ſince he was taken and confin'd a ſecond time.

This reſtraint, tho' longer and cloſer than the firſt, did not produce a better Effect; for, the *Black* to whoſe keeping the King had intruſted him, as to the moſt Faithful of his Servants, was not Proof againſt the wheedling Careſſes and large Promiſes with which *Muley Archyd* ply'd him, to get his Liberty; and the Priſoner having plotted with his Keeper a-

bout the manner of his Eſcape, got out at laſt: But, perſuaded it was not ſafe to truſt one that was thus falſe to his Maſter, leſt he ſhould happen to be ſerv'd ſo himſelf, the only Return he made to the *Black*'s kind Office was to diſpatch him out of the World, in his Flight, with a ſtroke of his Scimiter.

He took ſhelter at *Zaovias*, where the *Morabite Benbucar* govern'd, whom the Inhabitants of the Province of that Name had choſen to be their Prince, for the ſake of his Vertue.

Thoſe who are call'd *Morabites* in *Africa* are like our *Hermits*. They ſeem wholly apply'd to Learning and Holineſs, and retire to Deſarts, whither the People, who have a very great Veneration for them, ſometimes come to ſeek them out, and take them out of their ſolitude to ſet the Crown on their Heads, as they had done to *Benbucar*.

Muley

Muley Archyd, concealing his Name and Quality, offer'd him his Service as a common Soldier; and that good old Man receiv'd him kindly; employing him afterwards in divers Capacities, upon the Encouragement which his Merit that exerted it ſelf had given him; in all which Employments he behav'd himſelf ſo well, that in a little time he gain'd *Benbucar*'s Eſteem and Friendſhip.

At laſt he was diſcover'd by ſome *Arabs* of *Tafilet*, who had brought ſome Dates to ſell, and immediately ſaluted him as their King's Brother. Upon which *Benbucar*'s Sons ſuſpected he was not come thus diſguis'd into their Country without ſome Deſign, and reſolv'd to have him put to death.

Accordingly they contriv'd to make him fall into an Ambuſcade, out of which, however, he eſcap'd, and fled to *Quivan*, where, having alſo offer'd his Service to the Prince of

the Country, as he had done to *Benbucar*, he ſo effectually diſcover'd his extraordinary Worth, that he became his Maſter's chief Miniſter of State and Favorite.

But the Authority his eminent Poſt gave him, the Truſt repos'd in him by that kind Prince, and the Love of his Subjects, which he had induſtriouſly purchas'd, prov'd only ſo many new Spurs to his Ambition. He perſuaded himſelf it would not be leſs eaſie to him to Conquer that State where he was already ſo abſolute, than to emerge and riſe as he had done. The Maſter's very Treaſures ſerv'd the ungrateful Favorite to bait thoſe on whom he cou'd not otherwiſe ſo well depend; and having thus ſucceſsfully drawn them in, he in a ſhort time with eaſe made himſelf Maſter of the Prince of *Quivian*, as alſo of his Treaſures and Country; and conceiving that his Death was the ſureſt means to

ſecure

ſecure theſe unjuſt Poſſeſſions to himſelf, he caus'd him to be made away, and then rais'd an Army with which he diſpos'd himſelf to purſue his Reſentment and former Deſigns againſt his Brother.

Muley Mehemet, who had notice given him of this, did his part to prevent him; and to that end having taken the Field, ſeveral Battels were fought between them, in which *Muley Archyd* having almoſt always worſted his Brother, reduc'd him to ſhut himſelf up within the Walls of the City of *Taſilet*, where his Grief for his Misfortunes, and his Fear of his victorious Brother's Cruelty haſten'd his death. *Muley Archyd*, thus rid of his chief Competitor, and in a fair way of enlarging his Conqueſts, purſu'd his Victories with ſo much Courage, Conduct, and good Fortune, that he ſoon made himſelf Maſter alſo of *Sally*, which was a free Town, and of the Kingdom of *Feſs*, *Mo-*

rocco and *Sus*, ſome of which yielded to the Power of his Arms, and the reſt to the Terror which they ſpread over the Country.

He did not enjoy them ſo long a Time as his Age and Fortune ſeem'd to promiſe; for, in his own Palace, and in his Fortieth Year, he cou'd not avoid the ſtroke of Death, which he had ſo often defi'd in the Field. Having invited the Nobility on a certain Feſtival, and drank Wine to exceſs with his moſt intimate Friends, which he uſed to do often enough, he took a fancy in this condition to Curvet in his Gardens on a fiery Horſe, that ran away with him with ſuch a fury, as he wheel'd about under a Walk of Orange Trees, that one of their largeſt Branches broke his Scull, and, in three days, put an end to his Life.

Good Order and Peace, which that Conqueror began to eſtabliſh in his Dominions, were ſoon baniſh'd

niſh'd by that unexpected Death, which happen'd in the Year 1672. For, thoſe of his Family whom he had entruſted with the Government of his Kingdoms, endeavour'd to ſecure to themſelves the reſpective Countries where they Govern'd; but *Muley Iſmael*, who prov'd the braveſt, the moſt forward and eſteem'd, was alſo the moſt ſucceſsful.

He firſt caus'd himſelf to be proclaim'd King of *Tafilet*, took Poſſeſſion of his Brother's Treaſures, then march'd into the Field with as many Men as he could get together; and, having won ſome by Promiſes or Preſents, overcame others by Force of Arms, and made himſelf Maſter of all.

Of all his Competitors, *Muly Hamet*, his Nephew, was reduced with moſt difficulty; for, having likewiſe caus'd himſelf to be proclaim'd King of *Morocco* and *Sus*, and oppos'd him with numerous Forces, this occa-

ſion'd ſeveral Sieges and Engagements, which, however, were generally ſo much to his Diſadvantage, that at laſt he was forc'd to ſubmit as well as the reſt, all his Attempts having only ſerv'd to give a greater luſtre to the Conduct and undaunted Valour of this Prince, who owes only to theſe two Qualifications the Sovereign Poſſeſſion he now enjoys of all this Empire, whoſe extent is no leſs conſiderable than its Situation.

It ſpreads it ſelf about 250 Leagues in length from North to South, and 140 in breadth, from Eaſt to Weſt. Its limits on the Eaſt are the Kingdom of *Algier*, by which 'tis bounded at *Tremeſen*; on the Weſt, the *Atlantic* Ocean; the River *Dara* on the South; and the *Mediterranean* on the North, if you except three Fortified Places which the Chriſtian Princes ſtill hold on its Coaſts, *Mazagan* poſſeſs'd by the *Portugueſe* on the Ocean,

Ocean, and *Ceuta* and *Melilla* by by the *Spaniards* on the Mediterranean, the one at the Streights-Mouth, the other further up. The *Spaniards* had, not long since, two other very Strong Holds on the Ocean, *Larache* and *Mamora*, which they have suffered to be taken from them by *Muley Iſmaël*; the first in the Year 1681. the other in 1689. The *Engliſh* also had *Tangier* there, near the *Streights*, but left it some Years ago, having first ruin'd its Port and Fortifications.

So that the most considerable Sea-Port Towns the Emperour of *Morocco* has on the Ocean, are *Santa Cruz*, *Safy*, *Sally*, *Mamora*, *Larache*, *Arzilla*, and *Tangier*; and on the Mediterranean, *Zaffarina*, and *Tetuan*, if we may reckon the latter among the rest, it being seated two Leagues within Land, and an open Town without any Fortifications; yet pretty well built, and very populous.

The

The Inhabitants of *Tetuan*, who are ſaid to be upwards of Fifteen Thouſand, report themſelves to be *Andaluſians*, and moſt of them ſpeak Spaniſh; for every one knows, that the Moors were poſſeſs'd of *Spain* Six or Seven Hundred Years, and that after many vain Endeavours, which the Natives us'd to drive them out, *Ferdinand*, more Fortunate than the reſt, wholly ſubdued them, and forc'd them ſeemingly to profeſs the *Roman* Belief, while they ſecretly plotted the ruine of the State: But *Philip* III. having found out their Deſigns, expell'd them in 1610. Accordingly above One Hundred Thouſand of both Sexes, Young and Old, left *Spain*, and the greateſt part of them having ſhelter'd themſelves in *Africa*, ſettled at *Sally* and *Tetuan*.

They are *White-men*, pretty well Civiliz'd, and very kind to Strangers and Chriſtians. The French Con-

Conſul, and all the Merchants who have a Settlement there, tho' of different Nations and Religions, beſides the Duty of Three Crowns Levied on every Ship, Tartane or Bark that touch there, towards the maintaining of a little Hoſpital, and two Spaniſh *Recollet Monks*, equally contribute towards the further Charges about it. There is another at *Sally*, where the ſame Method is taken.

Of all theſe Sea-Ports, not one can be eſteem'd a good Haven; *Tangier*, *Mamora*, and *Sally* might be thought the beſt; but there is no coming thither but over a Bar or Sand that abſolutely hinders all great Ships from going in; for which Reaſon, neither the King nor his Privateers can fit out any other Veſſels than Brigantines or light Frigats that go a Cruiſing, and rove on the Sea in hopes of taking ſome Merchant-men.

There

There never is any fix'd number of theſe Ships, 'tis greater or leſs as there are old ones loſt, or new ones built. It conſiſts now in Twelve or Thirteen, of which Six belong to the King, and the reſt to private Perſons; they are generally of Eighteen or Twenty Guns, the biggeſt not exceeding Twenty four; but they have often Two hundred Men on Board, yet are generally in very ill plight, by reaſon of the want of Stores, Sails, Cables, and other Rigging in thoſe Parts; ſo that if the Moors did not now and then get ſome from the Engliſh and Dutch, they would very ſoon and eaſily be reduc'd to a much ſmaller number.

It coſts the King of *Morocco* nothing to maintain his Ships; the Alcayde or Governour of the Port where they lye, pays the Officers and the Men; if they take any Prizes, one half is the King's, the other is divided between the Alcayde

cayde and the Officers, who beſtow alſo a ſmall part of it on the Ships Company; but as for the Slaves, the King takes them all; paying Fifty Crowns for every one of thoſe who do not belong to his Moiety.

Such Ships as are fitted out by private Perſons, are kept wholly at the Charge of their Owners, who reimburſe themſelves out of the Product of the Prizes, of which the King has a Fifth, and all the Slaves, paying alſo Fifty Crowns for every one.

The Kingdom of *Morocco*, and that of *Feſs*, are the largeſt and moſt conſiderable of the Four already mentioned, and the head Cities of both have the ſame Names with them. The City of *Morocco* was formerly very Populous and moſt Famous for its Wealth and Beauty, but is now much fallen from its ancient State, and does not contain above 25000 Inhabitants;

tants; its Streets ſeem almoſt unfrequented, and none takes care to repair the decay'd Buildings, or prevent the Ruines, the number of whoſe heaps encreaſes every day, which altogether diſgraces it. Its Palace and that Moſque ſo celebrated for its Largeneſs and Ornaments, as well as for its Brazen Gates, and three Golden Balls, which were ſaid to be Enchanted, are now dwindled to nothing. *Muley Iſmael* has not been afraid of the vain Prognoſtications of Malediction, with which thoſe who ſhould dare to take them away were Curs'd; his extream greedineſs of Gold, ſtronger in that Juncture than the Superſtition ſo common to the Moors, prevail'd with him to cauſe them to be remov'd and buried among his *inviſible* and *uſeleſs* Treaſure: I ſhall take an opportunity, before I have done to explain why I call it ſo.

'Tis

'Tis pretended that theſe Golden Balls were ſet on the top of that Moſque by the Wife of that great *Almanzor*, ſo famous in Hiſtory for having Conquer'd *Spain*; and that this Queen, to leave a Monument of her Grandeur to after Ages, laid out the greateſt part of her Jewels and Dowry in the building of that Moſque; that theſe Balls had been plac'd on its top during ſuch a Conſtellation of the Heavens as did not admit of their being remov'd; the Architect, by the means of certain Spells and Conjurings, having alſo oblig'd ſome Spirits to guard them. They even affirm, that ſeveral Kings who had attempted to take them away were always hinder'd by ſome accident; and the Moors, who are very credulous in point of Magick, had all along believ'd, that, according to the Import of this Spell, the Devil ſhould break the Necks of thoſe who ſhould dare

dare to take them away. But this King, less credulous and scrupulous, has undeceiv'd them at last.

Safy and *Mazagan*, both on the Ocean, the latter a fine large City, in the hands of the *Portuguese*, who keep in it a good Garison, are the only Places in all the Kingdom, which, besides the chief City, deserve to be mention'd; for though its extent, which is very large, be divided into Seven Provinces, it is not very Populous, because its Sandy Soil, dry and barren in most places, neither admits of Plenty of Corn, nor of Cattle; and abounds in nothing but Camels, which are cheap there, besides Copper, Wax, and Almonds, of which great quantities are vended in *Europe*.

'Tis thought there may be in its Plains about Thirty Thousand Huts of *Aduars*, which contain near One Hundred Thousand Men, paying *Garam*, that is, who Yearly pay the

the King a Tribute of the Tenth part of all they have, to which they are liable as ſoon as they are Fifteen Years of Age.

An *Aduar* is a kind of a rambling or flying Village (there being very few of another kind in all *Africa*) that conſiſts of ſome Families of *Arabs*, who Incamp in Tents, which they pitch, now in one place, and then in another, according as the goodneſs of the Soil invites them to ſtay, and the ſubſiſtance of their Cattle, in which their Wealth wholly conſiſts, requires it. Each *Aduar* has its *Marabot*, and ſubmits to the Conduct of a Chief, whom they chuſe among themſelves; every Family has its Tent or Hut, in which they all lie pell-mell with their Oxen, Sheep, Camels, Poultry, Dogs, *&c.* Their Miſery and Naſtineſs are greater than can be imagin'd; yet from them the King draws his moſt ſettled and certain

Re-

Revenues: A Black of his Guard is commonly ſent to Collect their Tributes, and, tho' alone, beſtows plentiful Baſtonado's as he pleaſes on the leaſt Delinquent, none daring either reſiſt or complain.

When the *Arabs* remove their *Aduars*, they ſet their Wives and Children on Camels in ſome Wicker Conveniencies cover'd with Linen-Cloth, and contriv'd like *Niches* or Arches, but quite round, which wholly ſecure them from the heat of the Sun, yet at the ſame time afford them means to take the Air on which ſide they pleaſe. If they have not Camels enough to carry all their Lumber, they load with it their Bulls and Cows that wear Pack-Saddles; which I don't remember to have ſeen any where elſe.

The Kingdom of *Feſs*, known of old by the Name of *Mauritania Tingitana*, is of no leſs extent than that of *Morocco*, and, like it, divided

vided into Seven Provinces; but much more Fruitful, better Peopled, and affords a much greater plenty of all ſorts of Corn, Cattle, Pulſe, Kitchen-Herbs, Fruits, and Wax; its Fertility might yet be increas'd, were there more Care taken to Cultivate it, but the Goodneſs of the Soil, that produces almoſt of its ſelf, the ſlothful Negligence of the Natives, who content themſelves with what juſt ſerves for their Subſiſtance, and their ſcrupulous Obſtinacy, in refuſing an Exportation of Corn, cauſe above half the Lands to lie fallow.

They have ſome Mines of Iron, but do not know how to refine that Metal, and can put it to no other Uſe but making Nails, and other courſe Iron-work.

This Kingdom is bounded on one ſide by that of *Morocco*, and by that of *Algier* on the other. The River *Sebou*, whoſe Stream is very rapid,

rapid, runs through it, and flowing about half a League from its Metropolis, afterwards loſes it ſelf in the Ocean at *Mamora*. That River is the fineſt in all the Empire of *Morocco*; and on its Banks, above *Mamora*, ſtands a large Foreſt, that might yield Materials for the building many Ships. 'Tis alſo ſaid, that not far from its Spring there is a very fine Bridge, made of Brick and Stone, and One hundred and fifty Fathom long; which would be a remarkable and extraordinary thing were it not ancient; for, they are ſo far from raiſing Publick Buildings at this time in that Country, that not the leaſt Care is taken even to Repair the High-ways, for the eaſier Carriage of Goods; tho' indeed it muſt be own'd, that as there is no Travelling in thoſe Parts, but on Horſe-back, or with Camels, 'tis not ſo abſolutely neceſſary to repair the Ways, as in ſome other Countries.

There

There are neither Publick Waggons, Carriers, nor Posts settled in those Kingdoms; so that all Correspondencies, which indeed are not frequent there, are only kept by the means of Expresses on Foot or on Horse-back, who, however, go and come with speed, and cost but little; first, because the Men and the Horses are hardy and inur'd to Toil; and then by reason of the cheapness of the Provisions, of which a small pittance satisfies them.

Upon urgent and important Emergencies they make use of Dromedaries, a sort of Camels only differing from the rest by their Swiftness and Leanness, which are natural and altogether peculiar to this kind of them; for 'tis observ'd, as the Natives report, that a Dromedary can carry a Man as many times ten Leagues a Day as it has been Days asleep, and blind immediately after its Birth: So that if it slept

six

six Days as soon as it was born, it performs sixty Leagues a Day, and proportionably more or less.

I saw one of this kind at *Mickeness*, with which some endeavour'd to make me believe, the King's Uncle travell'd one hundred Leagues in a Day; but this seems to me to be stretch'd somewhat beyond Truth; those who assur'd me of this, add, that the Fatigue which attends this way of Travelling is equal to its Speed, and that it would be impossible to hold out, or bear the Dromedary's most precipitate Ambling, did not he that rides him cause himself to be ty'd fast to the Saddle, and cover his Mouth for fear of being stifled; and indeed, if this be true, there is no doubt but that a Traveller must needs find himself intolerably tir'd, at the end of such a Journey.

The *Aduars* of *Arabs*, in the Kingdom of *Fess*, are judg'd to consist

conſiſt of about Three hundred thouſand Men paying *Garams*. Its Metropolis, that gives it its Name, is abſolutely the fineſt, richeſt, and moſt trading City in all the Empire of *Morocco*: 'Tis divided into two, one call'd the *Old*, and the other the *New Town*, both fairly built, and ſtock'd with above Three hundred thouſand Inhabitants; the *Old Town* is Peopled with *Whites-men*, and the *New* with *Blacks*; and both have ſo many Gates, Bridges, Fountains, and Piazza's; ſo many *Gemmes* or Moſques, Colleges, and ſtately Structures, that the large Deſcription which *Dapper* gives of it, in his Hiſtory of *Africa*, no leſs deſerves the ſtudious Reader's peruſal, than all theſe Things themſelves are worthy the Curioſity of ſuch Travellers as go thither. As for my Part, not having been permitted to come to it, tho' it lies but a Day's Journey from *Mic-*

keneſs, I am oblig'd to truſt to what others tell us of it.

The other Places of Note in this Kingdom, are *Theza*, *Mickeneſs*, *Mamora*, *Arzilla*, *Larache*, *Sally*, *Tangier*, *Ceuta*, *Alcaſar*, and *Tetuan*.

Mickeneſs is the Place where the King reſides, and lies pretty high up in the Land: 'Tis but a little Town, but ſo crouded with Inhabitants, the Number of which is ſaid to exceed Sixty thouſand, that there is no paſſing through its Streets, which beſides are very narrow, without juſtling one another; I ſhall ſpeak of it more at large before I have done.

Theza is a little fortifi'd Place between *Feſs* and *Morocco*.

The other Towns lie on the Sea-Coaſt, and are all Populous enough, and Places of great Trade: They might have a greater Trafick yet, were their Havens better;

ter; but, as I have ſaid, the Barr that lies all along the Coaſt does not permit any ſuch.

Tetuan and *Sally* are the Ports where Ships moſt eaſily and frequently arrive: For which reaſon many Merchants of divers Nations have ſettled there, and the King of *France* has eſtabliſh'd a Conſul in each Place, for the Conveniency and Safety of Trade; at leaſt they are appointed with that Intent, which yet I may ſay is render'd ineffectual by the barbarous and mean-intereſted ways of thoſe Enemies of Civility and all ſenſe of Honour, who, as I have ſeen, have a greater Conſideration for the leaſt Factor, with regard to the Gain they hope to reap by him, than for a Conſul, whoſe Character, as being unprofitable to them, is every Day expos'd to the Inſults of their capricious ill Humours, and Contempt.

Sally is more known and celebrated than the reſt, on the account of its Privateers and Haven, which, however, is only fit to harbour Shipping of ſmall Bulk and Draught. 'Tis alſo conſiderable for its Forts, for its two Towns divided, as at *Feſs*, into *Old* and *New*, and for its great Trafick: Its Inhabitants, who are not above Twenty thouſand, take upon themſelves the Name of *Andaluſians*, like thoſe of *Tetuan*; it had formerly ſome beautiful Buildings, which the Wars and its Rebellions have almoſt all ruin'd. It has put the Kings of *Morocco* to ſome trouble for ſome time, when it ſtrove to caſt off their Yoke; but *Muley Archyd* reduc'd it in 1666, by the great Victory he obtain'd over the famous *Gayland* Lord of *Tetuan*, *Arzilla*, and *Alcaſar*, under whoſe Protection it had put it ſelf. Its two Towns are parted by the River *Guerou*, that on the South-

ſide

ſide has two Caſtles on the top of a little Hill by the Sea; theſe have a Communication by the means of a great Wall, and contain about Thirty Pieces of Canon in no very good order; above the old Caſtle, at the mouth of the River, there is a ſmall Fort with three Iron and three Braſs-Guns in it, from twelve to fifteen Pounds Shot, to facilitate the Retreat of thoſe Pyrats when they are chas'd in.

Alcaſar is alſo become famous by the bloody Battle, which *Sebaſtian* King of *Portugal* loſt near it, with his Life, in the Year 1578, in the Plain between that Town and the River *Mukazem:* It is little, thinly Peopled, and very ill built, but ſtands moſt pleaſantly by that River, with fine Gardens all round it. *Gayland* moſt commonly choſe to reſide there in a large Palace, which is now altogether ruin'd. I cannot forbear to mention, by the way, that this Town may be ſaid

to be the Neſt of all the *Storks* in that part of *Barbary*, and their Number exceeds that of its Inhabitants; I never ſaw ſo many together in one Place; which yet is leſs ſtrange if we conſider that they are ſafe and ſecure there; for, the *Moors* account it a Sin to kill any of them, and moſt ſtrictly forbid it; becauſe they believe that God, at *Mahomet*'s Requeſt, transform'd into thoſe Birds a Company of *Arabians*, who robb'd thoſe that went on Pilgrimage to *Mecca*.

Ceuta, as I have ſaid, belongs to the *Spaniards*, who, beſides that conſiderable Port, hold another call'd *Melilla* in the ſame Kingdom, and on the Sea-ſide towards *Algier*, or alſo *Pennon de los Velez*, a little Fortreſs built on the Point of a Rock that's ſurrounded by the Sea, and almoſt impregnable by its ſituation.

The Kingdom of *Sus* is contiguous to that of *Morocco*, about its

its South-West Part; 'tis but ſmall, very indifferently Peopled, and even, in a good part of it, almoſt uninhabited. There may be ſome Fifteen thouſand *Aduars* of *Arabs* in its Plains, all brave, daring Souls, and impatient of the Yoke: It has coſt this King a great deal of Time to ſubdue them; neither has he yet been able to effect that wholly; the Inhabitants of two Mountains ſtill remaining free and diſclaiming his Tyranny, at the ſame time that they are govern'd by a Chief, whom they chuſe among themſelves.

The moſt conſiderable Towns in that Kingdom are *Illec* and *Tarudante*, both large and very populous, with reſpect to the reſt of the Country, each having about Fifty thouſand Inhabitants. The King ſends no *Alcaydes* thither, as he does to the Towns of his other Dominions, and only ſends a Captain, to whom they give the Title of *Baſ-*

char, who has ſome Officers under him, to put his Orders in Execution through the whole Kingdom; but this with moderation. The *Moors* are treated here much more gently, or rather much leſs cruelly than at *Morocco*, or at *Feſs*, and only pay the yearly Tribute, without being liable or conſtrain'd to pay any extraordinary Tax or *Garams*. This milder Uſage is an effect of the King's Politicks, leſt a ſevere Treatment ſhould awake their Inclination to riſe againſt him, which the Situation of the Country does very much encourage.

That Part of the Kingdom which is inhabited yields a reaſonable quantity of Corn, Pulſe, Kitchen-Herbs, Fruit, and Olives: Its Mountains abound in Copper-Mines, and are alſo ſaid to have ſome Gold.

Santa Cruz lies on the Ocean, within the Extent of this Kingdom,

dom, and is a Town of pretty good Trade, either for ſuch Goods as are ſent thither from *Morocco*, or ſuch as are the Product of the Country, which are alſo Copper, Bees-Wax, and Almonds; and, beſides theſe, very fine Oſtridge Feathers.

The Kingdom of *Tafilet* is of no great extent, having no Town of Note beſides one of its Name, which is fenc'd only with a Wall, but has a pretty good Caſtle.

This Kingdom, that lies beyond Mount *Atlas*, and was formerly known by the Name of *Numidia*, is all of it in an ungrateful ſandy Tract of Land, between the Deſarts of *Zahara* and the Province of *Dara*; It has on the Eaſt the Kingdom of *Morocco*, from which 'tis parted by Mount *Atlas*; and tho' it yields no Wheat or other Corn, abounds in Dates; all thoſe that are imported through every Part of *Europe* come thence; for,

the King of *Morocco* will not ſuffer any to be exported out of other Places. That Fruit is their daily Food, inſtead of Bread, with Camel's Fleſh; for, the drineſs of the Country affords no ſuſtenance to other Cattle, unleſs it be a kind of Sheep that wears neither Horns nor Wool, which yet is ſaid to be always very fat and well-taſted there: The Horſes are fine, and in great number; and wholly feed upon Dates.

Its ſmall extent does not hinder the King from eſteeming and treating it as the moſt Noble of all theſe Kingdoms, becauſe among the *Moors* it paſſes for the firſt that follow'd their Prophet and his *Alcoran*; ſo that its Inhabitants, that are not very numerous, would think it a diſhonour to themſelves and their Law, were they govern'd by any but the Progeny of that Prophet; which obliges the King to have always one of his Sons there

as

as their Governor. He who Commands there at preſent is call'd *Muley Benſar*, and is no leſs greedy and abſolute in point of Exactions and *Garams* than his Father's *Alcaydes* are in other Parts; this pretended Nobility not excuſing the People from it.

That Country produces ſome Indico, the Trade of which is joyn'd by the Inhabitants to that of their Dates; they alſo have a Manufactory of certain Linnen-Cloth, ſtrip'd with Silk *Moreſco*-faſhion, call'd *Hayiks*, which being much worn through all *Barbary*, are of a quick ſale, and a gainful Commodity, to their no ſmall Relief towards the Payment of their *Garams*.

The ancient Kings of *Tafilet* ſtyl'd themſelves alſo Lords of *Dara*, a large Province adjoyning and belonging to the Kingdom, and alſo much the ſame with it as to the Soil,

Soil, Product, Inhabitants, and way of living.

This is what, in few words, may be ſaid, relating to the Extent, Situation, and Quality of theſe Kingdoms: If any is not ſatisfied with this compendious Information, he may, if he pleaſes, conſult *Dapper* and *Marmol* in their Hiſtorical and Geographical Deſcriptions of *Africa*. As for me, whoſe Intent is only to give an Idea of their preſent State and Government, I thought it would be ſufficient for my Purpoſe, to draw this Extract from the Whole, that I might afterwards apply it as the performance of my Orders and Subject requir'd it.

The *Moors* are generally but indifferent Soldiers, and not very Brave; yet can manage a Horſe and uſe a Lance with Dexterity, and are ſtrong and indefatigable; they have Wit but no Politeneſs, and are Jealous, Luſtful, Lyars, Super-

perſtitious, Hypocrites, Cheats, Cruel and Faithleſs. Thoſe that live along the Coaſt of *Mauritania Tingitana*, and in the Kingdom of *Feſs*, are the leaſt unciviliz'd; and of all the Chriſtians, whoſe irreconcilable Enemies they are, being prejudic'd with this *inveterate hatred* by their Law, the *French* are thoſe they eſteem and fear the moſt.

I cannot but obſerve, that were theſe Countries in any other Hands than thoſe of theſe Infidels, who, by reaſon of their native ruſtical Temper, and wilful Ignorance (that makes them confine their Studies to that of the *Alcoran*) neglect them, and are incapable of knowing their Value, they might be made a State equally delicious and flouriſhing, as well for its Situation, and the Pleaſantneſs and Salubrity of its Climate, temperate enough every where on this ſide Mount *Atlas*; as, for the *Fruitfulneſs*, and other Qualifications of its hale

hale and hardy Inhabitants, for the quantity, coolneſs and wholſomneſs of its Waters, for the plenty and goodneſs of the Food it affords for Cattle, Horſes, *&c.* For the generouſneſs of its Soil, that yields its Fruits almoſt without help, and would be wonderful Fertile were Care taken to cultivate it; for the pleaſing and profitable variety of its Woods, Plains, Mounds, ſmall Hills and Vallies; for the good Taſte of its Pulſe, Kitchen-Herbs, Fruits, and Wine; and for its convenient Situation for Trade, and the Tranſportation of all its Wares.

So that I cannot but grieve, when I think, that ſo rich a Treaſure is, as it were, buried in the very Centre of Sloth, Ignorance, and Inhumanity.

I ought now to give a particular Account of the Manners, Inclinations and Qualifications of the Prince

Prince who is Maſter of that Empire.

His Name is *Muley Iſmael*, and he takes the Title of *Grand Xeriffe*, that is, *the Firſt and moſt Powerful of* Mahomet's *Succeſſors*; for, as I have ſaid, he pretends to be deſcended from that Prophet, by *Aly* and *Fatima*, his Son-in-Law and Daughter; and is prouder of this Parentage than of the long Train of Kings of his Family: Which ſufficiently ſhows, that his Predeceſſors, who us'd alſo to ſtyle themſelves *Miramoulins*, which ſignifies *Emperors of the Faithful*, made uſe of a Religious Pretence for their own Eſtabliſhment.

And now, ſince I have mention'd this, it may not be amiſs to ſay ſomething of their Religion. The *Alcoran* is its Foundation, and the *Moors* and *Arabs*, who explain that Book after a particular way, follow the ridiculous Expoſitions, which their Doctor *Meliſh*, one of the

the four Chiefs of *Mahomet*'s Sect has left them of it, grounding their Faith on certain Fundamental Points, without which, they give out, 'tis impoſſible to be ſav'd.

They hold that there is but One GOD, without any Trinity of Perſons; that JESUS CHRIST was a great Prophet, born of a Virgin whoſe Name was *Mary*; that his Incarnation was ſuch as we believe it, and even foretold her by the Arch-Angel *Gabriel*, God's Embaſſador; that he was the holieſt of Men, and wrought many Miracles; but that he did not die, as we believe, having been aſſum'd into Heaven; where he is in Body and Soul, and that when *Judas* would have betray'd him to the *Jews*, one of his Diſciples, whom God caus'd to appear in his likeneſs, was crucified in his ſtead, and that 'tis this Diſciple we adore.

They

They alſo believe that the ſame Jeſus Chriſt is to return to live forty Years on Earth, to re-unite all Nations under one Belief; that he will be laid in the Tomb which *Mahomet* caus'd to be plac'd on the Right-hand of his; that thoſe who profeſs'd the Doctrine of Chriſt till *Mahomet*'s Coming, ſhall be ſav'd; but that what we now believe, differs from what he taught (which alſo the perſecuting *Jews* kept him from bringing to Perfection) and that therefore thoſe who will not follow the Precepts of their Prophet, whom they call God's great Favorite, and the Explainer of his Will, and who was ſent by God only to finiſh what the other had but begun, are to be damn'd eternally.

They admit the Books of *Moſes*, the *Pſalms* of *David*, the Goſpel (as *Sergius* has expounded it to them) and the *Alcoran* as Holy Writ.

They

They believe a Heaven and a Hell, the Resurrection and Predestination; placing the Eternal Blessings, that are to be the Reward of the Faithful, in a sight of the Sovereign Being, of his Angels, and of *Mahomet*; and, besides, in the Enjoyment of Seventy Virgins, with whom they are continually to be wrapt in Extasies of Delight without impairing, or rather annihilating, their Virginity; they are also fondly possess'd with the Hopes of indulging their Appetites with all sorts of most delicious Food, and of bathing themselves in Rivers of Milk, Honey, and Rose-Water; nay, they even believe that the very Excrements of the Body shall evaporate in most grateful Sweats, and that they are to take up their Lodging in Banquetting-Houses and stately Palaces, built with Pearl and precious Stone.

They

They have a *Lent* or *Ramadan*, which laſts thirty Days, and keep it ſo ſtrictly, that they do not only religiouſly abſtain from eating or drinking the leaſt thing, from the very dawn to the firſt appearance of the Stars on the Evening, but alſo forbear ſmoaking Tobacco, and ſmelling any Perfumes; indeed I muſt needs own that they make themſelves large amends for this abſtinence at Night, paſſing it generally at that time in all manner of Luxury and Licentiouſneſs.

On the Eve of that *Ramadan*, they prepare themſelves for its obſervation by publick Rejoycings, that are attended with diſcharges of *Fuſils* and Muskets, and with repeated Acclamations of *Allah*! more like Howlings than joyful Shouts; every one of them watches that he may be the firſt who diſcovers the Moon, and they fire their Muskets at that Planet as ſoon as they perceive it; which done, they

they meet to ſay their Prayers, with their *Marabot* at the head of them, and kneel, riſe, and proſtrate themſelves on the ground ſeveral times, ſtill turn'd towards the Eaſt. They have three *Eaſters* which they keep Holy for ſeven days together; however, without abſtaining from Buying or Selling, as they do on *Fridays*, that are their Lord's Days.

The firſt *Eaſter* is kept on the firſt day of the Moon that comes after their *Ramadan*, and if it happens to fall on a *Saturday*, which is the *Sabbath* of the *Jews*, thoſe of that Nation in this Empire are oblig'd to preſent the King with a Hen and ten Chickens of Gold, or with the value of them in Money.

On the firſt Day of that *Eaſter*, the King commonly cauſes all the Priſoners in the Town where he then is, to be brought before him, and either Abſolves them, or puts them to death, according to their Crimes

Crimes and the humour he is in. He put Twenty Criminals to death after this manner on the third Day of this *Eaſter*, which happen'd to be the fourth after my arrival at *Mickeneſs*.

The ſecond *Eaſter*, which they call *The Great*, is twenty Days after that of *Ramadan*: They uſe then to ſacrifice to *Mahomet* as many Sheep as there are Male Children in each Family, and this in Memory of the Sacrifice which was offer'd by *Abraham*, the Father of *Iſmael* the Patriarch of the *Arabian Sarazens*, from whom they believe their Prophet's Mother deriv'd her Original. The King makes a publick Ceremony of it at a Chappel, or as they term it, at a Saint about a quarter of a League from *Mickeneſs*, but with the addition of this ſuperſtitious Circumſtance: As ſoon as the Sheep's Throat has been cut, (for they take great care not to kill otherwiſe all the Animals they

they are to eat, believing they wou'd not bleed enough another way, which wou'd make them impure and forbidden Flesh) As soon, I say, as the Sheep's Throat has been cut, a *Moor* on Horse-back takes it, wraps it up in a Cloth, and gallops away with it full speed to the *Alcassave*, which is the King's Palace: Now if when he is got thither, the Sheep is still alive, they draw a good Omen from it, and there is great rejoycing: But if it die by the way, then every one goes home very doleful, and there is an end of the Festival.

The third *Easter*, which falls always three Moons and two Days after the second, is kept in honour of *Mahomet*'s Birth; and on its first Day the *Moors* eat Hasty-Pudding in remembrance of that which was eaten by that Prophet. They light great numbers of Lamps and Wax Tapers in the *Mosques* on the Night before that *Easter*, and all their

Talbes

Talbes or Prieſts ſing his Praiſe without ceaſing till Morning.

They Solemnize St. *John Baptiſt*'s Day by Bonefires, which they make in their Gardens, where they burn a great deal of Incenſe round their Fruit-Trees, to entitle them to the Bleſſing of Heaven.

They admit of *Circumciſion*, but neither fix the Age of thoſe that are to be Circumcis'd, nor the time when.

They all ſay the *Sala*, or Prayer (which they alſo call the *Maſſe*) four times a Day, and once a Night, at certain ſet hours, which are denoted to them by the Cries, or to ſpeak more properly, by the Howlings, which thoſe who are appointed to do that Office, make from the top of thoſe *Gemmes*, or *Moſques*; for, the uſe of Bells is neither known nor allow'd in their Religion.

They very often waſh their Heads, Hands and Feet, and pretend to cleanſe and purge themſelves

selves from all Sins by that means. When-ever a Man has had private converse with his Wife, or been guilty of some sin, he is enjoyn'd to wash every part of his Body, none being excepted, or repeat these words, which are the most Sacred in their Religion; *La illa illenla* Mahamet *Dara zoulla*; which signifie, *There is but one God, and* Mahomet *is his Messenger*; for they pretend that these words have the same efficacy as the *Bath*.

They never go into their *Mosques* otherwise than bare-foot, and observe the same Formality when they pay Visits to one another, always leaving their *Baboushes* or Shoes, at the Door of the *Mosque* or House where they go in.

They believe that all the Children that die before they are Fifteen, whether they be *Christians*, *Jews*, or *Pagans*, go to Heaven; but that if they live longer without owning *Mahomet* as God's Favourite,

vourite, they are eternally undone; however, they except the Maids, who, having preſerv'd their Virginity, are reſerv'd, as they pretend, to fill up the number of Seventy, that are to be at the diſpoſal of every *Muſſulman* in Paradiſe, it being impoſſible that ſo great a number of their Religion ſhou'd be found in proportion to the Men.

They ſay that the *Alcorán* enjoyns them to compel thoſe, by ſevere uſage, to profeſs its Doctrine, who do not voluntarily ſubmit to do ſo.

They have ſuch a hatred for the Name of a *Chriſtian*, which in their tongue alſo ſignifies a *Dōg*, that they uſe it as the moſt common and moſt reproachful Term among them, never ſpeaking it without adding, *God confound him*, or *God burn his Father and Mother:* Such Imprecations againſt the *Chriſtians* are the firſt words their Children are taught to utter; and when any *Chriſtians*

are seen at *Mickeneſs*, they are ſure to be expos'd to the Curſes and Hootings of the whole Town, and particularly of the young Fry, ſome of which follow them merely to bellow out a volley of abuſive words, or to throw Stones at them.

They alſo firmly believe, that thoſe who are kill'd fighting with *Chriſtians*, go ſtraight to Heaven; and that they deſerve no leſs than an infinite Reward for deſtroying thoſe Enemies to the *Alcoran*; nay, that the very Horſes which are kill'd in ſuch Engagements, are to go to Heaven with them.

They have a very odd Maxim concerning the Truth and performance of their Words; for, Lying and breaking their Promiſes, are things of ſo eſtabliſh'd a practice among them, that they rather paſs there for Vertues than for Vices: Inſomuch, that one of their *Talbs*, to whom I once expreſs'd my ſurprize at this ill practiſe, made no ſcruple

ſcruple to own to me, that this made one of the chief Diſtinctions between their Religion and ours; perſuaded, they would ſoon, like us, be Slaves to a falſe Belief and Idolatry, were they, like us alſo, Slaves to their Words and Promiſes.

Tho' they admit a Plurality of Wives, they are allow'd to Marry but four, and on them too they are to ſettle a Dowry; however, they may make themſelves amends with as many Concubines as they can afford to keep, and may put them all away when ever they will, paying the former their Dowry, and ſelling the latter, who are their Slaves, or turning 'em out of doors, yet keeping their Children.

They eſteem all Ideots and Natural Fools to be Saints, and believe the ſame of thoſe who have any knack at Conjuring, whom they think to have the Spirit of their Prophet; after the death of

theſe they build Chappels over their Graves, go thither in Pilgrimage, and upon occaſion take Sanctuary there, no places of Refuge being more Sacred and inviolable to ſecure them from the puniſhment of their Crimes, or the anger of their Kings.

They are wholly given up to a thouſand other Superſtitions no leſs odd and ridiculous; as when they except againſt the Teſtimony of thoſe among themſelves, whom they can prove addicted to make Water ſtanding, their way being to do it ſtooping like Women; but, becauſe an account of all theſe whimſical Cuſtoms wou'd take up too much time, and perhaps be thought foreign to my Subject, I will ſay no more on that Head at this time.

However, I muſt obſerve, that their Women do not enter into the *Moſques*, becauſe they eſteem them uncapable of being receiv'd into Heaven, as having been created,

they

they tell you, only for the ſake of propagating Mankind; yet they ſay their Prayers at home; and, on *Fridays*, reſort to the Burying-places, to pray and weep over the Graves of their dead Relations; at which time they are cloath'd in Blue, which is the Badge of Mourning in their Country, as Black is in ours.

And here I think I ought not to forget the Grief they ſhew at the Death of their Friends and Relations; it is generally very great, and, when the Perſon was of Note, they commonly hire ſome Women, who weep plentifully, and make a very ſad moan, beating their Heads and ſcratching their Faces.

Before the Corps is buried, 'tis waſh'd and wrap'd in a new Shroud, then carried in a Bier, follow'd by a great number of People, who walk very faſt, invoking God and *Mahomet* aloud.

The Dead are buried out of Town in a Grave which is narrow at the top and wide at bottom, that it may be more easily fill'd up, and that the Corps lying there more at large, as they think, may be in greater readiness at the Day of Judgment, and lose no time in seeking its Bones; for which reason also they forbear burying two Persons in one Grave. Meat is also laid on those Graves, and Money and Jewels are buried with the Dead, that they may not want in the next World the conveniencies they had in this.

The *Jews* and *Christians* are so strictly forbidden going into the *Mosques*, that when any of them are seen there, they must absolutely abjure their Relgion, or be burnt without Mercy; and the same Method is observ'd if they are found to have too close and particular a Converse with the *Mahometan* Women.

This

This Circumſtance is alſo to be remembred, That the *Jews* are not allowed at any time to paſs by a *Moſque* without taking off their Shoes, and are even obliged to go bare-foot in Royal Cities, as *Feſs*, *Morocco*, *Mickeneſs*, &c. on pain of the Baſtonado or Impriſonment; from which they are not freed till they have paid a great Fine.

I muſt alſo obſerve, before I have done with the Religion of the *Moors*, that their *Alcoran* forbids 'em to play at any hazardous Games for Money, and that thoſe who dare break this Law are puniſhable with the Baſtonado, a Fine, or Impriſonment; ſo they only play at Cheſs, Draughts, and a kind of Tictack, quite different from others; neither do they make any great uſe of all theſe; and I did not perceive by thoſe I frequented, that they are much given to Gaming. They are not much more addicted to Reading, and it may very juſtly be ſaid,

That Sleeping, Eating, Drinking, Women, Horſes, and Prayers ſhare and almoſt wholly engroſs their time, the remainder of which is generally linger'd out in a tedious and unuſeful Sloth; and accordingly they are often ſeen ſitting on their Heels along the Walls, with long Strings of Beads, which tumble through their Fingers with a nimbleneſs equal to the ſhortneſs of the Prayers they ſay at the dropping of each Bead; for, that Prayer barely conſiſts in mentioning one of the different Attributes of God; as in ſaying on one Bead, God is Great; on another, God is Good; on a third, God is Infinite; on a fourth, God is Merciful, *&c.*

I ought not to forget the particular Veneration they have for thoſe who have been in Pilgrimage to *Mecca*; they call them *Hadgys*, or Saints, and are ſo Superſtitious on their account, that they alſo eſteem

ſteem their Horſes to be holy as their Maſters. They wrap the Animals in Shrowds, and bury them when they die as they would their greateſt Friends and Relations, thinking it a Pleaſure and Duty to viſit them often and ſee them feed.

The King of *Morocco* had one of theſe Horſes: The firſt time I was admitted into his Preſence it was led in State juſt before him; and, beſides the particular Diſtinction which appear'd by the richneſs of his Saddle and Harneſs, his Tail was held up by a Chriſtian Slave, who carried a Pot and a Cloth to receive his Excrements and wipe him. I was told that the King from time to time went to kiſs that Horſe's Tail and Feet.

All the Horſes who are thus ſanctified, are uſually freed from all manner of Service; and, if the Maſters cannot afford to keep 'em,

ſome Penſions are ſettled on them for their Subſiſtance out of the neighbouring *Moſques*. They are diſtinguiſh'd by the Beads or Relicks about their Necks, the latter of which are nothing but ſome Writings wrapt up in Silks or Cloth of Gold, containing the Names of their Prophet and ſome pretended Saints of their Law. They alſo are as ſo many Sanctuaries for Criminals, like the Towns and Chappels of the Saints already mention'd.

Theſe Places, which are to be ſeen in many Parts of the Country, are, according to their bigneſs, the dwelling of one or more *Morabots* or *Talbs*, the Prieſts of the *Moors*, who may marry, and are very much eſteem'd there, chiefly by the *Arabs*; they are maintain'd according to the Ability or Devotion of the Founders, and lead a lazy and luxurious Life, at the Expence of thoſe deluded Creatures,

tures, who eſteem themſelves happy in being able to beſtow large Donations on them while they live, or bequeath to them when they die. *Methinks theſe Places, and their Foundations, may juſtly enough be compar'd to our Abbeys, Priories, and Chappels.*

But reſuming the Idea of the King of *Morocco*'s Picture, which I had begun, I ſhall obſerve that he is between forty nine and fifty Years of Age, of a tawny Complexion, and lean; his Hair is black, but begins to turn grey; he's of a middle ſize; his Face oval; his Cheeks hollow, as well as his Eyes, which are black and ſparkling; his Noſe is little and hook'd; his Chin ſharp; his Lips thick, and his Mouth pretty well proportion'd: He's extream Covetous and Cruel; Intereſt and an exceſſive love of Money can almoſt make him do any thing, and he's ſo much delighted in ſpilling Blood with his own Hands,

Hands, that 'tis generally believ'd he muſt have put above Twenty thouſand Perſons to death himſelf, during the twenty Years that he has fill'd the Throne.

I am the rather inclin'd to believe or confirm this, having my ſelf reckon'd up no leſs than Forty ſeven whom he killed during my one and twenty Days ſtay at his Court: And, beſides, he was not aſham'd to appear before me at the laſt Audience he gave me by the Gate of his Stables, himſelf being on Horſe-back, with his Cloths and Right-Arm all imbru'd with the Blood of two of his Chief *Blacks*, whom he had juſt butcher'd with a Knife.

Every Nation is amaz'd to find his Subjects ſo Submiſſive and Patient under ſo exceſſive and cruel a Tyranny; but they muſt know, that not to ſpeak of the general and particular want of Power to oppoſe it, they ſo fondly believe

that

that dying thus by the Hands of a King who is a *Xerif*, and deſcended from their Prophet, they immediately go to Heaven, that the greateſt part among them eſteem that a Happineſs which a ſmaller and more judicious Number abominate, but cannot hinder; and indeed the latter keep at a diſtance from him as much as they can, and think themſelves as happy in not ſeeing him, as the mad Herd in being kill'd by him.

Notwithſtanding this, 'tis ſaid this Prince is of a pretty good Temper when his Paſſion is over; but he's ſubject to violent Capricio's, that are the more dangerous; for being always cover'd with the Cloak of Religion, of which he affects to appear an exact Obſerver; and he is ſo firmly perſuaded that his Subjects think him ſuch, that for that reaſon, and being full of that prevention, he aſſumes a Li-

a Licenſe of doing whatever he pleaſes.

He only ſtudies to be fear'd by his Subjects, and cares very little whether they love him or no; and therefore they generally tremble when they come near him, and tho' they approach him out of Duty, never do it out of Good-will; the rather, becauſe none ought to come into his Preſence but by his Order or Permiſſion, and not without Preſents.

He has a great deal of Wit and Courage, is Active, Indefatigable and very Dexterous at all Martial Sports, as Running with the Lance and Horſe-Exerciſes; in which Paſtimes I muſt obſerve, by the way, that all the *Moors* are wonderfully expert, and in this do not ſeem to have in the leaſt degenerated from what Hiſtory ſo much celebrates the ancient People of *Granada* for in their Turnaments.

He

He drinks no Wine becauſe his Religion forbids it; but when he takes Opium, or drinks a certain Hypocras that he makes himſelf with Brandy, Cloves. Anniſeed, Cinnamon and Nutmegs, which happens pretty often, woe to him that comes in his way when the Fumes are got up into his Head. 'Tis alſo not very ſafe to meet him when he's cloath'd in a yellow Habit; for it has been long obſerv'd that this Colour is a dangerous Omen when he wears it, and almoſt generally fatal to ſome of thoſe who come near him at that time: He had a Veſt on of that Colour when he gave me the Audience of Leave all bloody; as I have obſerv'd.

He's very much given to Women, and has near Four hundred in his *Alcaſſave* for his own uſe, beſides about Five hundred others to wait upon theſe: He has One hundred and eighteen Male Children now

now living, besides Daughters, who are not reckon'd, and may be about two hundred: He only takes the Sons from his Concubines, whom he often changes, and leaves them the Daughters, without allowing them so much as will keep 'em.

He's married only to four of all these Women; his Law not allowing him to have more Wives: The rest are his Concubines and Slaves. He's wholly govern'd by one of these Creatures, who is a *Black*, and has no manner of Beauty: She's the Mother of that Son whom he seems to design for his Successor; and whom he causes to be called *Muley Zeydan*.

He affects to appear modest and humble, and always makes God the Author of the Good and Evil which he does; yet he is very vain and fond of Ostentation.

He

He is Abſolute in his Dominions, and *often compares himſelf to the Emperor of* France, *who, he ſays, is the only Prince that knows how to reign like him, and make his Will a Law.* He often mentions a Letter which he pretends was written by his Prophet to *Heraclius*, and adds, that all the Proſperities of the Kings of *France* wholly proceed from the Religious Care they have always taken to preſerve it. As for the reſt of the Chriſtian Princes, he looks upon them as depending on their Subjects, and never ſpeaks of 'em but with Contempt.

'Twas in this Senſe, that to heighten the great Encomiums he beſtowed on the King, in the firſt Audience he gave me by the Gate of his *Alcaſſave* or Palace, in a very mean Habit, his Face muffled up in a Snuff-Handkerchief, of a dirty hue, his Arms and Legs bare, ſitting without Matt or Carpet on

on a Threſhold by two wooden Poſts which ſupported the Porch, ſome *Alcaydes* ſitting by him barefoot on the Ground: It was probably in that Senſe, I ſay, that, to make me ſenſible of the juſt difference he puts between the King and the other Princes of *Europe*, he told me, That the Emperor of *Germany* was only the Companion of his Electors; that the King of *Spain* was leſs Maſter of his Dominions than his Miniſters; that the King of *England* depends on his Parliament; and that he look'd upon all the reſt as having more the appearance of Authority than the Thing it ſelf.

However, notwithſtanding this Abſolute and Perſonal Empire, with the Enjoyment of which he flatters himſelf, there are few Princes whoſe Minds are more eaſily to be prejudic'd and ſeduc'd than his: Inſomuch that ſuch of his *Alcaydes* as are neareſt his Perſon

ſon, know how to byaſs and lead him as they pleaſe; principally, when the pretence of Religion, Intereſt, or Vanity can be brought in, to make him pliable to what ſuits with their Deſigns.

This vanity is never better gratified than when ſome Chriſtian Prince ſends him Ambaſſadors; then his Joy cannot be expreſs'd, and he always kiſſes the Ground when he firſt ſpies them, and even in their preſence, in token of his thanks to Heaven for the mighty Bleſſing. 'Twas thus he behaved himſelf as ſoon as he diſcover'd me on a pretty high Wall not yet finiſh'd, where I had been plac'd without Seats, Cover or Foot-cloth, that I might be a Spectator by his order, of a review of 10000 Horſe and 2000 Foot, which he made on purpoſe for me hard by the Town; who after they had moved ſome time without order, and with great Shouts, filed off by that Wall, all of

of them discharging their Arms in my Face, to do me, as they said, the greater Honour: 'Tis true, this is their way of shewing their Respects to each other, and they do the same to their Princes and Generals.

The King of *Morocco* makes no Distinction between Ambassadors, but according to their Qualities and their Station near their Masters. But above all, when they bring him Rich Presents.

His Predecessors and Himself have so well establish'd the Custom, or, to speak more properly, the Duty of bringing those Presents, that they have, as it were, made it a Law to bring them, which their Subjects and all Foreigners who come to their Court must observe, it being not Lawful to appear there without them. 'Tis even an essential Article of their Ceremonies relating to Ambassadors, always to begin the Reception

tion

tion that is made them by the following Queſtions, yet ſoftned with ſome preliminary Excuſe and Civility: *Who are ye? Whence come ye? What's your Buſineſs? What do you bring?* And 'tis according as they anſwer to the laſt of theſe Queſtions, that the manner of their Reception and Uſage are regulated.

'Tis alſo with a proſpect and deſire of procuring ſuch Preſents, that this Prince uſes all imaginable means to get Ambaſſadors ſent him, or to engage other States to receive them; yet, when he either deſires or promiſes Ambaſſadors of an Eminent Quality, 'tis to be believ'd he does it much leſs out of a deſire of paying or receiving a particular Reſpect, than to get large Preſents, always eſteeming they ought to be proportionable to their Quality.

Nevertheleſs, he imagines that his Greatneſs never appears or evinces

evinces it self better than by leſſening them; and for that reaſon there is no manner of difficulty that can be raiſed, or Tricks and Subtilties that can be devis'd, but what are improv'd by his Miniſters to ſucceed in this. They alſo try'd with all imaginable cunning and ſtiffneſs, to make me ſubmit to the Rules which they think they have eſtabliſh'd by their violent proceedings with the late Ambaſſadors of ſome other Crowns. But that the King might not be expos'd to reſent ſuch an uſage, I omitted nothing in that juncture to make 'em ſenſible of the difference between his Majeſty and all other Princes, and withſtood theſe aſſuming Endeavours with ſo many Reaſons, and with ſo much firmneſs and patience, that I had the ſatisfaction to ſee, by the Succeſs which even his Majeſty has honour'd with his Approbation, that I had inſpir'd into them the juſt Idea they were to have of whatever

ver relates to the Merit, the Power and the Glory of his Majeſty.

'Tis ſaid, that this Prince has taken a ſolemn Oath never to ſet free the Chriſtian Slaves that are under his Power, till, at leaſt, as many of his own Subjects be exchanged for 'em; and the laſt Treaties which the *Spaniards* made with him of Ten, and ſince that lately, of Four *Moors* for One *Spaniard*, have ſo puff'd him up with Pride and Preſumption on that account, that they have almoſt made it impoſſible for other Nations to Treat with him.

Mickeneſs is the place where he uſually reſides; 'tis a little Inland Town about 40 Leagues from *Sally*, 60 from *Tetuan*, and 12 from *Feſs*. 'Tis very populous, having above 60000 Inhabitants, but ſo ill built and unpleaſant in it ſelf, that it might well paſs for a pittiful Country Town, were it not for the great number of its Inhabitants, its Prince's

ce's Presence and his *Alcassave* that graces it, and which is almost as large as the Town, and of a Structure far above what I could have thought it to have been, compared to all the other Edifices I had seen before in that Country.

That Palace shews it self above the Town, and has many Walls about it that are very high, very thick, and very white; and consists of a great number of *Pavillions*, or small distinct Buildings, besides its two Mosques, whose *Minarets* are of a considerable height. As that Building is the first thing that strikes the Eye when we come near the Town, it gives a very great Idea of it self; but it is much lessen'd by a nearer view; for, the whole is built with so little Art and Regularity, that it would puzzle the most skilfull Architect to find out its true Disposition and Design; and I am even persuaded by

by what I could inferr from its outſide, (for I was not permitted to ſee it within) that the King himſelf, who is the Author and Manager of that Fabrick, cannot give an account of it, and that he has no other deſign in pulling down and building up, as he does every day, than to bring under, by hard Labour and Servitude, a great number of his Subjects whom he employs in that Work; which is alſo the uſual Employment and Puniſhment of the Chriſtian Slaves, who are forc'd to work there at all times, and without ceaſing, becoming Labourers and Maſons thro' Baſtonadoes and Miſery, under the load of which they ſink the ſooner, their daily Food barely conſiſting in a very ſmall pittance of very brown, or rather black Barley Bread, with Water, and lodging only in *Matamorres* or Subterraneous places, in which the bare Ground is their only Bed, and

they breath a very bad Air, infected with noiſome Smells.

However, amongſt this ſort of Slavery, which is ſo cruel and intolerable, there appears a kind of Humanity, that one wou'd not in the leaſt expect from that Prince's Barbarity: For, neither Women nor married Men are oblig'd to Work; the former on account of their Native weakneſs, and the latter becauſe they ſay, the Charge of a Wife, and the uſe they ought to make of her, are ſufficient to excuſe 'em from being incumbred with additional Drudgeries: But this kind of Compaſſion is very much disfigured by his Avarice, which inclines him to give 'em nothing to ſubſiſt.

Thoſe who become Renegades, are alſo exempted from Working, but they are no leſs Slaves; for the King makes 'em keep Guard at his Gates, or ſends them to his Alcaydes in the Provinces, and theſe employ

employ 'em in things ſuitable to their Strength and Capacity. He takes 'em with him into the Field, and, in Engagements, always places 'em in the Front, where, if they betray but the leaſt deſign of giving way, he cuts 'em in pieces.

The *Alcaſſave* has about 45 Apartments, each of which has a Fountain in its Yard: Its chief Gate is very Stately, and has ſome Pillars whence 'tis called the *Marble Gate*. The only Regular Buildings in that Palace, are the two Moſques and a *Miſhuart*, or large Yard, adorn'd within with Pillars and *Baſ-reliefs* of Marble, without any figures of Animals, but with Cyphers and *Arabick* Characters, in which the moſt conſiderable of the King's Military Exploits are related.

The Stables, which they call *Rooes*, are alſo very fine, and conſiſt of two long Galleries all Arch'd to the right and left, there being

from ſpace to ſpace, in the middle of a kind of pav'd Way which parts 'em, ſome little *Pavillions* or Summer-Houſes, that are very neat, in each of which is a Fountain and a Watering-place for Horſes, that, as every one knows, are extreamly fine in that Country, but none of which the *Moors* will ſuffer to be Exported on any account whatſoever for any Chriſtian Country, out of an erroneous Maxim, which makes 'em eſteem it a wrong done to their Religion to ſupply us with any, or with Corn: They have the ſame Bigotry about Books, which are there the more curious and ſcarce, there being now few or no Printing-Houſes in thoſe Parts.

The King's Gardens are in the middle of a vaſt Grove of Olive-Trees, and may be ſaid to be fine; Flowers, Fruits, Kitchen-Herbs, and Trees of all ſorts are to be ſeen there in every Seaſon of the Year, but,

but, as they lie ſomewhat far from the *Alcaſſave*, this diſtance, which makes 'em leſs convenient, cauſes 'em alſo to ſeem leſs pleaſant. The Walks are very narrow; there are no Water-works, but ſome Rivulets glide through the Place and ſerve to Water it. A *Spaniſh* Slave whoſe Name is *Antonio Lopes* has the Care of it. This Man ſeems to be of a good Extraction, and is kindly us'd by the King; but the uſeful and profitable Service he does him, keeps that Prince from ſuffering or even promiſing him ever to return to his own Country.

There are ſome goodly Palaces near the King's, which are built by ſome of the *Alcaydes*, to ingratiate themſelves with him, tho' they can hardly expect to enjoy 'em ſecurely, being made but too ſenſible by an Experience fatal to ſome of their Rank, that they ſhall not be Maſters of 'em any longer than till

that Prince takes a fanſie to make 'em his own.

There is an Hoſpital at *Mickeneſs*, which the King of *Spain* has lately founded there, for the Comforting and Relieving of Slaves, and which is indeed a very great help to 'em: 'Tis capable of receiving a hundred ſick Perſons. Four Recollet-Monks and a Phyſician are conſtantly kept there, for whoſe Subſiſtance his Catholick Majeſty, who cauſed it to be built, has ſettled a Fund of Two thouſand Crowns Yearly. Neither the Hoſpital nor the Religious Men who belong to it are ſuffer'd in the Town, but on account of ſome Tribute, no more than are thoſe of *Feſs*, *Sally*, and *Tetuan*.

There are in this Town, as in all the reſt of *Africa*, ſeveral Schools where Children are taught to Read, Write, Cypher, and nothing elſe. When they are corrected, 'tis with a very flat wooden Rod, with which

which they are ſtruck on the Soles of their Feet. All their Study conſiſts in reading the *Alcoran* from the beginning to the end, and when a Boy has gone through his Book, he's finely ſet out, and his Schoolfellows lead him a Horſe-back through the Town, as it were in Triumph, and proclaim his Praiſe.

The *Jews* inhabit a particular and pretty large Part of the Town; the Place where they live is no Neater than thoſe where ſome of their Nation dwell in other Cities. There may be about Sixteen thouſand of 'em in the whole Kingdom, and their Head chiefly reſides at *Mickeneſs*; it being his buſineſs to aſſeſs 'em, and collect the ordinary and extraordinary *Garams* they are to pay. He who is in that Station at preſent is one *Abraham Maymaran*, who has loſt one of his Eyes, and does not ſeem over-ſtock'd with Senſe, but is in Favour with the King on account of the frequent

Preſents he makes him, and of the Services he does him on any occaſion. 'Tis alſo by his Management that this Prince keeps a Correſpondence, both Pecuniary and Political, with other Nations, whether Friends or Foes. That *Jew* and his Family live in a very fine Houſe, but all the reſt have very mean Habitations.

Tho' they are ſo numerous in theſe Parts, and ſo beneficial to the State, they are not more reſpected there than in other Places; for they are always pitch'd upon for the meaneſt Employments; nothing but their Food is allow'd 'em for the Work and Drudgeries they are often commanded to do. And they are ſo often tax'd, revil'd, curs'd, and baſtonado'd, that they may be look'd upon as the common Mark and perpetual Sport of the Avarice and Injuſtice of the Great, and the Averſion of all others.

'Tis

'Tis not Lawful for 'em to Defend themſelves againſt the leaſt Child who gives 'em ill Words, or throws Stones at 'em; and they are to be known from the *Moors*, who always wear red Caps, by the black Caps and *Bernous* they are oblig'd to wear.

Every where they live apart from the *Moors*, and the Entrance into the Place where they dwell is guarded by ſome Men whom the King appoints for that purpoſe, that they may not be diſturb'd in their Buſineſs and Religious Worſhip; but they dare not travel through the Country alone, or without ſome *Moors* to protect them; for, the *Arabs* and *Barbarians* would certainly cut their Throats without Mercy.

However, notwithſtanding, all theſe outward Marks of Miſery and Scorn, in the main, they are Richer and in a better Condition than the *Moors* themſelves; the

reaſon of which is, that they Work and Trade, but the *Moors* do not; and indeed the *Jews* Wives wear moſt of 'em good Clothes; and, as they do not hide their Faces like the *Mooriſh* Women, they take more Care of their Head-dreſs and other Attire.

For my part, having ſeen none but *Jewiſh* Women there, I muſt own that I have found ſeveral of 'em ſo agreeable and beautiful, that I don't doubt but the ſame Idea may reaſonably be form'd of the other *African* Women, whom the Jealouſie of the Men, and the Cuſtom of the Country, oblige to hide themſelves much more than their own Inclination; for, 'tis certain, that the Reſervedneſs and Reſtraint, in which the *Moors* keep their Wives, ſerve rather to quicken the Deſire, which they have naturally to run aſtray, than to ſtifle it; and that, as theſe Women have more Wit and Vivacity than

than thoſe of *Europe*, theſe Qualifications inable 'em to out-do 'em in all the Arts and Tricks by which they may gratifie their Inclinations.

They are particularly fond of Chriſtians becauſe they are not Circumcis'd, and there are no Stratagems but what are us'd by ſome of 'em, to intice the Slaves that live with them, or who are allow'd to come where they dwell.

But a certain Ceremony which is perform'd at their Weddings, does not a little contribute to the keeping of them in, till that time, unleſs they act with a great deal of Caution; for, when the Friends on both ſides are agreed, the Bride, quite cover'd with a Veil, is carried in Publick, Trumpets ſounding, and Hautboys playing, to the Bridegrooms Dwelling, and he is not allow'd to uncover her Face, nor look on any part of her Body, till he has found her to be a Maid; which

which done, he pulls off her Veil, and takes off his Drawers, dy'd in the Action, and throws 'em in the Yard; whereupon the Women, who had brought her thither, take 'em up ſinging and dancing for Joy that ſhe is receiv'd to be his Wife: But if he does not find her to be a Virgin, he has her ſtripp'd of her Wedding Clothes, turns her out of Doors without ſeeing her Face, and ſends her back to her Father, whom the Law permits to ſtrangle her, if he has a mind to proceed to that ſeverity.

When the *Moors* Marry, they ſend for a Cady and a Publick Notary; the latter draws up an Inſtrument, in which he ſets down the Dowry which the Husband ſettles on the Wife; for, Parents give nothing to their Daughters; and when a Husband puts away his Wife he's oblig'd to give her the promis'd Dowry, and cannot marry till four Months after; but when 'tis

'tis the Wife that leaves the Huſband, the Law does not give her any thing.

The fatteſt and biggeſt Women are the moſt admir'd in thoſe Parts; for which reaſon that Sex never put on any ſtiff-body'd Gowns, or other ſtreight and cloſe Dreſſes that they may become ſuch. But this alſo makes their Breaſts lank and flabby to an odious exceſs: They all wear Scarves, which they tye about their Waſte, and generally keep their Body very neat, tho' they always go bare-leg'd: They uſe a great deal of Vermilion about their Cheeks and Lips, blackning their Eye-brows with the Smoke of Galls: They colour the Soles of their Feet and the inſide of their Hands with yellow, and their Nails with red, and ſet out their Necks, Ears, Arms and Legs with Neck-Laces, Pendents, Bracelets, and a world of trifling Gugaws, never thinking themſelves hand-

handſom if they want any of theſe borrow'd Ornaments.

When they go abroad, they cover themſelves with a large white and very thin Veil, and muffle up the middle of their Faces, that they may not be ſeen, their Eyes only uncover'd, that they may ſee their way: They never ſpeak to any Man they meet, tho' 'twere their own Husband, who could not then know his own Wife; for they are all cover'd alike; but they take off all this when they come into the Chamber of any of their She-Friends, and are very careful to leave their Shooes at the Chamber-door, that the Maſter of the Houſe may not come in there; for if he did, the Husband of the Viſitant would take it very ill.

Tho' they have but one Huſband amongſt many, and moſt of 'em live together, they are not Jealous of one another.

No

A Moorish woman walking in the Town

No Man but their Husband is admitted to ſee 'em in their Houſes; and when ſome Friends are invited to a Treat, which ſeldom happens there, the Man's Wives go to the top of the Houſe, which is like a Terraſs, or into ſome upper Room, and ſtay there till the Gueſts are gone; which always makes the Entertainment very ſhort; neither do they ſtay to talk and divert themſelves together, as we do in *Europe*.

The manner of eating amongſt the *Moors*, is to ſit on the Ground without Shooes, Maſter and Servants together, round a large piece of Leather, which is always very greaſie, and ſerves both for Table and Table-Cloth. Their ſtanding Diſh is ſome *Cooſcooſoos*, a Paſte made with fine Flower, which looks much like our ſugar'd Anniſeed, and has been boil'd with ſome young Pidgeons, Fowls, or Mutton: They cram down this

Cooſ-

Cooſcooſoos by handfuls, and make a kind of little Pellets of it, which they fling into their Mouths; and throw back into the Diſh (which is narrow at bottom and broad at top, not altogether unlike a Stool-Pan) what ſtuck to their Beard or greaſie Fiſts. As for Fleſh, when they would take up a bit, and part it from the whole, as they never put but their Right-hand in the Diſh, every one pulls his piece, as a Pack of Hounds does Carrion, till they tear it aſunder; and all this without ſpeaking a Word during the whole Meal.

Thoſe who live a little better, after that Diſh, which is generally attended with a Salad, have a Braſs-Baſon or Earthen-Platter of Meat *fricaſeed* with Honey and Almonds, or broil'd on the Flames, or fry'd in Oil, and ſome other Sweet-Meats, after their way, without any *Deſert*; and after they have done eating, they wipe their Fingers

gers on the Edge of the Diſh, or lick 'em with their Tongue.

They drink nothing but Water, becauſe their *Alcoran* forbids 'em Wine, tho' not Brandy, with which they often get drunk, uſing all the ſame Veſſel: They love alſo very much our *Provence* Ros-Solis, Ratafia, Cette, and Cinnamon-Water, *&c.* But Sherbet and Coffee, ſo uſed in the *Levant*, are not known to 'em.

The Stable is the Place which they moſt commonly chuſe to eat in; and they have no other Pleaſure, after they have fill'd their Bellies, than to viſit their Wives or their Horſes.

Now that I have ſpoke of the *Moors* manner of Eating, I think I may add a Word of their Dreſs.

The Men wear a Shirt that is pretty ſhort, with broad Sleeves, that ſometimes hang down, but more frequently are turn'd up to their Shoulders, chiefly in Summer; in

in which Seaſon they go with bare Arms. Under that Shirt they wear Linnen-Drawers, that reach only to their Knees, and leave their Legs naked to their Feet: They have Shooes, or rather Slippers, without Heel's, call'd *Babouſhes*; the *Marabouts* or *Talbs* wear certain Pieces cut on the Edges like a Flower-de-luce, and 'tis only by that Mark that they are to be known and diſtinguiſh'd from the reſt.

They all wear a *Cafetan* or Cloth-Veſt without Sleeves, of any Colour which they fanſie moſt, and about this Veſt a Silk Scarf, in the fore-part of which they put a Sheath with two or three Knives, the Handles of which, as alſo the Tip of the Sheath, they always covet to have of ſome coſtly Metal, or of ſome extraordinary Workmanſhip: Over this *Cafetan*, which is only button'd to the Girdle, they wear a *Hayick*, which is a Piece of very fine white Woollen-Stuff, about

A Marabout or Talbe

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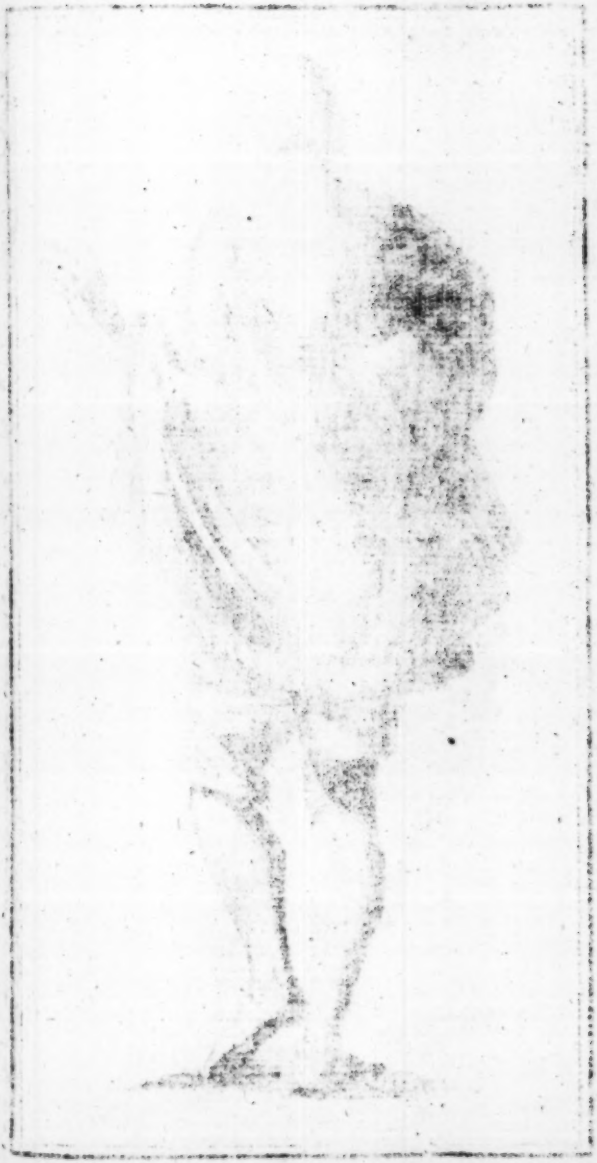


bout five Ells long, and one and a half broad, and cover their Head and whole Body with it, wrapping themſelves up in it above and below the Arms, not much unlike what is to be ſeen in the Draperies of Antique Figures of the Apoſtles and *Iſraelites*.

They wear over all this, principally in Winter, a *Bernooe*, or kind of Stuff or Cloath Cloak, edg'd with a Fringe, whence there hangs a kind of a Cowle behind with a Tuft at the end on't.

When they go into the Country they wear a Straw Hat, but every where elſe they have on their Heads, which they always keep ſhav'd, only a red Woollen Cap, about which ſometimes they put ſome Muſlin to make a Turbant, provided it be not in their King's preſence; for, before him none of 'em, of what quality ſoever, dare appear otherwiſe than with a plain Cap on.

None

None but the *Xeriffs*, or *Mahomet*'s Poſterity, have leave to wear a green Cap; and as for the *Jews*, they are oblig'd to wear none but black; the younger ſort wear none at all, and muſt go bare till they are Twenty, unleſs they be Married, or either they or their Father have been at *Mecca*, in which caſes they are allow'd to wear a Cap when they are Fourteen.

This is the Dreſs which all the *Moors* wear, there being no Diſtinction between 'em but what conſiſts in the Richneſs of their *Caſetans*, or the fineneſs of their *Hayicks*: The *Alcaydes* alone are to be known from the reſt by ſome Leathern Belts, Embroider'd with Gold, which they wear over the Shoulder, and in 'em a Scimeter; and over this they have a *Bernoo* of Scarlet, or black Cloth, without a Cowle; even the King himſelf does not go otherwiſe dreſs'd, but indeed he always has a Coat of Mail under

A Black of the King of Moroccos Guard

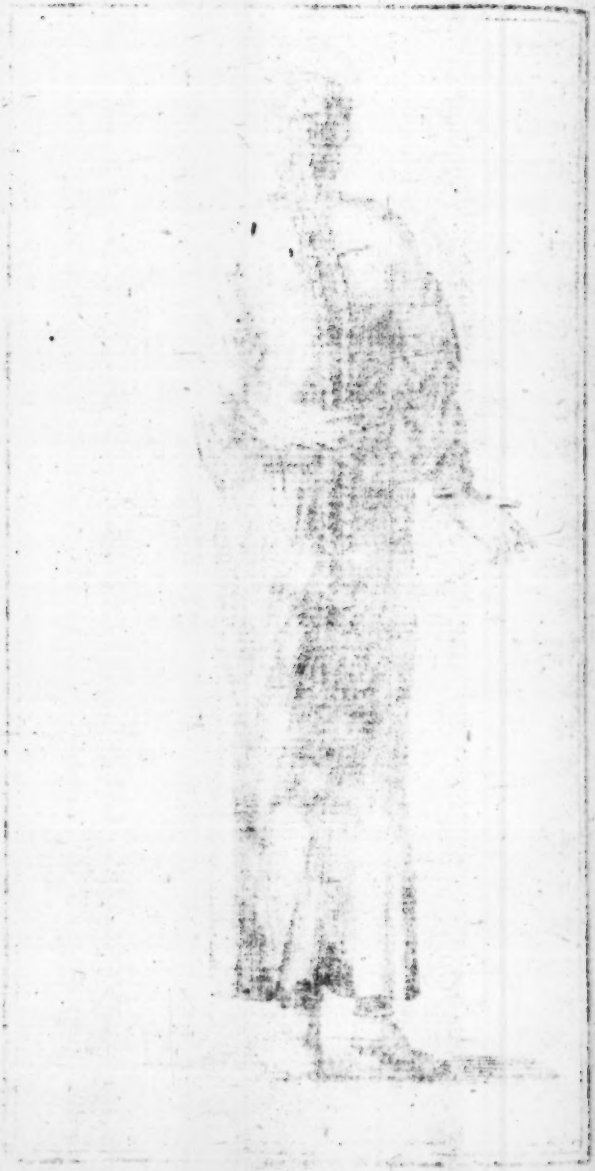
der his Shirt, to ſecure himſelf from ſuch ſecret Attempts as he knows his Cruelty cannot but inſpire.

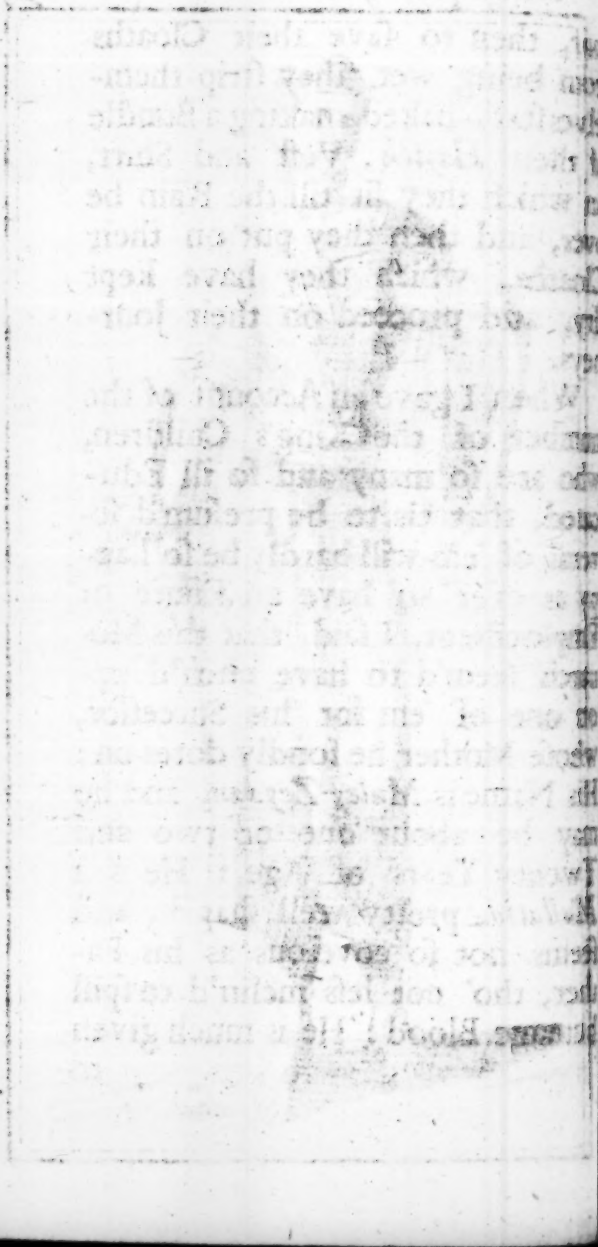
The King's Blacks, who are deſign'd for his Guard, are alſo dreſs'd in the like manner, and very decently, and are ſeldom ſeen to wear *Bernoos*, but generally Silk Stockins, which they very much fancy; they wear Scimeters, and when they are a Horſe-back, have always Lances or Fuſils.

The Womens Dreſs is ſomewhat like the Mens, from which it differs only in the Sleeves of their Smocks that cover their Arms, and are cloſe to the Wriſt, and in the length of their Drawers that come down to the Calves of their Legs: The Neck-bands of their Smocks are Plaited, and commonly Embroider'd; their Veſt is open before to the Waſte; they faſten ſome large pieces of Muſlin to the Sleeves of theſe Veſts, which would be much

much like our Womens *Engageantes*, but that they hang much lower: At home they wear a very ſhort Petticoat, and when they go abroad they wrap themſelves up in a *Hayick*, which wholly covers 'em from the Neck to the Feet; they alſo hide their Faces, ſo that nothing is ſeen but their Eyes. As for their Head-Dreſs, it does not much differ from that of the Spaniſh Women; for they wear ſome Roſes of Ribbon and two Treſſes of Hair, which they toſs back, having nothing on their Heads but a ſingle Veil or Binder. They wear neither Shoes nor *Babouſhes*, but only ſome *Shauſſons* of red or yellow Spaniſh Leather, without either Soles or Heels.

Before I have done with this Article, I muſt obſerve a Circumſtance which ſeems to me pleaſant enough: When the *Moors* happen to be caught by a ſhower of Rain in the Fields, having not their *Bernoos*,





noos, then to ſave their Cloaths from being wet, they ſtrip themſelves ſtark-naked, making a Bundle of their *Hayick*, Veſt and Shirt, on which they ſit till the Rain be over, and then they put on their Cloaths, which they have kept dry, and proceed on their Journeys.

When I gave an Account of the number of the King's Children, who are ſo many and ſo ill Educated, that 'tis to be preſum'd ſeveral of 'em will hardly be ſo happy as ever to have an Eſtate or Employment, I ſaid, that this Monarch ſeem'd to have pitch'd upon one of 'em for his Succeſſor, whoſe Mother he fondly dotes on: His Name is *Muley Zeydan*, and he may be about one or two and Twenty Years of Age: He is a *Mullatto*, pretty well ſhap'd, and ſeems not ſo covetous as his Father, tho' not leſs inclin'd to ſpill humane Blood: He is much given

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to Debauchery, and loves Wine and Brandy extreamly, often drinking both to excess; at which time 'tis not very safe to keep him company, or be in his way.

He does not lodge in the *Alcassave*, but dwells in a Sately Palace adjoyning, which the *Alcayde Ali Ben Abdalla*, whom I shall have occasion to mention hereafter, had built there for himself, but which the King has made himself Master, as he commonly does of whatsoever his Subjects have that he likes, or thinks to be convenient for him.

This young Prince has already three Wives, and a Daughter of the *Alcayde Ali* is intended to be his fourth.

He affects to seem more Familiar and Generous than his Father; and that he may get the reputation of being such, and be belov'd, he does not stick to disapprove his Conduct when he is amongst

amongſt his Friends and he ſees occaſion. I have even been aſſur'd, that he ſpoke his mind ſomewhat freely, after the King refus'd to keep his Word, and diſown'd his writing about the Peace he had ſeem'd ſo much to deſire ſhould be concluded with his Majeſty.

Moſt of the King's other Children are brought up with ſo much neglect, and ſo much unlike the Sons of a great Prince, that there are but few mean Actions of which they are not capable; above all, in what relates to Debauchery and getting Money: They often go to viſit the *Jews*, to find ſome ſtrong Drink, or to pilfer ſomething; for they are as thieviſh and ravenous as Kites, and don't in the leaſt come ſhort of the moſt dexterous *Lacedæmonians* of old in that Art; if they meet a Slave they ſearch him, and take whatever he has from him; for which reaſon they and their Viſits are not leſs

ſhun'd in Private Houſes, than thoſe of Gypſies in a Country Market.

I had a trial of this in a Viſit I was plagu'd with by one of 'em, only ſome twelve or thirteen Years old: His only Salute and Compliment was to lay his Hands on whatever ſeem'd worth his Temptation: Neither can I better compare his coming in and his going out, than to that of a Monkey, who would skip you at once on ſome Basket of Fruit he had ſpy'd in a Room, and, having laid hold on what he could catch, would run out as nimbly as he came; however, I came off with the loſs of a pair of Piſtols and ſome Boxes of Sweet-Meats: But this ſerv'd to teach me to beware of the no leſs dexterous Hands of his Brothers, whom I always took care to receive no where but in the Yard, or at the Gate of the Palace where I was lodg'd.

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As these Children grow in Years the King makes 'em *Alcaydes*, or Governors of several Parts of his Dominions: And, after the death of the Father, he who is the most in Favour, and has the strongest Party, overcomes and kills the rest, to secure the Empire to himself, then puts his Favorites or his own Children into their Places. That Son who is with the King at his death, is generally in a Capacity of enslaving the rest, because he is Master of the Arms, and sometimes of the Treasure when he can discover it. The present Emperour highly approves of this Maxim, as the means whereby their Children become Warriors, in hopes of obtaining the Empire over their Brothers; but this daily occasions War betwixt 'em, and divides their Dominions with as much Ease as the Conquerors re-united 'em with Difficulty.

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Theſe Children, at nine or ten Years of Age, will mount the higheſt mettl'd Horſes, ride them full ſpeed without Saddles, Boots, or Spurs, and ſit 'em all the while with the greateſt ſecurity. 'Tis the Cuſtom among the *Moors* to ride their Horſes very young thus without a Saddle, as well for the ſake of the Horſes as of the Riders; for there the Horſes are back'd and wrought after the firſt Graſs.

I endeavour'd in vain to inform my ſelf exactly of the Emperour of *Morocco*'s Revenues; I found it was altogether as impoſſible to reckon 'em up, as to fix the Caprice of his Humour in raiſing the Taxes, and his inſatiable greedineſs of Gold and Silver: The Tenth of all his Subjects Goods is the moſt common Aſſeſsment, as well as the Yearly Tax upon all the *Jews* of ſix Crowns for every Male, form fifteen Years old and upwards;

wards; but he lays ſuch frequent Impoſitions upon them and the reſt of his Subjects, or, to uſe their Expreſſion, ſuch extraordinary *Garams*, aſſeſſing ſometimes one Town and ſometimes another, without any Pretence or Reaſon but his mere Will, that it is very difficult to know or fix the whole Product; which, however, is very conſiderable; tho' he has not any Crown-Lands.

'Tis certain he cauſes all the Gold and Silver he receives by it, to be melted down and buried, (for the Taxes are ſeldom paid but in *Quintals* or hundred weights of Gold and Silver) that he kills all thoſe whom he employs about the laying up of thoſe Treaſures, that by theſe means he maybecome as much Maſter of his own Secret as of his Wealth; for which reaſon he often cauſes it to be melted himſelf, and hides it without making any one privy to it; and

this made me call this Treasure *invisible and unprofitable*, when I spoke of it in the Article of the Town of *Morocco*.

It is computed he may have thus by him to the value of Fifty Millions of *Livres*; which were a fine Treasure, and a rich Mine for an Invader to search, if he cou'd discover and approach it.

He get's a great deal out of his *Alcaydes*, to whom he allows the Revennes of their Governments; but in return, he obliges 'em to make him Yearly Presents at the Great *Easter*, which is that when they sacrifice the Lamb; and these often amount to more than their Revenue: Whence it happens that they are as Absolute there as the King himself, and exercise their Authority with perfect Tyranny.

It may be said, That these *Alcaydes* govern all the Kingdom under the Emperor's Authority; for there

there is no Parliament, no Court of Juſtice, no particular Council, nor Miniſter: He himſelf is alone the Author, Expounder, and Sovereign Judge of his Laws, which, except thoſe of his Prophet, have no other Foundation or Limits than his Will. Nor have they any weight or effect but through the extreme Cruelty which he himſelf is impower'd to exerciſe right or wrong, againſt thoſe who may be more properly call'd the Victims of his Fury or Cruelty, than of his Juſtice; which does not deſerve that Name, but in reſpect of Robbers and Murtherers, whom he has undertaken to puniſh, executing them himſelf: And indeed he has proceeded againſt them with ſuch Care and Succeſs, that he has clear'd the High-ways, which were all peſter'd with 'em before: this ought to be accounted as one of the moſt remarkable and moſt advantageous things he has done du-

ring his Reign; the Care which he has taken being so great, and his Orders so exactly observ'd, in causing those who live near the Places where the Crime is committed to be punish'd with Death or a Fine, that at this time a Man may travel through all his Territories with as much Boldness and Security, as formerly he did with Fear and Danger.

His Authority which appears, and is indeed so Despotic, has nevertheless one Superior to it, to which it is subordinate, which is the *Mufty*'s and his Officers, whom the King has not the Power of Deposing, tho' he has that of making 'em: He as well as others submits to the Decrees of this Jurisdiction, and neither can disclaim it, nor withdraw himself from it, if the least of his Subjects has a mind to cite him before it; but, at the same time, it must be acknowledg'd, that a fatal Revenge, which surely

ly wou'd follow, ſufficiently reſtrains 'em from it; therefore generally that Juriſdiction does not affect him unleſs when he conſults it, or it thinks fit to make him ſome Remonſtrances neceſſary to his Service, and the Good of his Empire.

This *Mufty* is the proper and ſupreme Judge of Adulterers, whom commonly he ſentences to death; he is ſo Abſolute in what concerns all particular Differences that come before him, that his Sentence admits of no Appeal nor Delay: A Baſtonado is always the *Primum Mobile* that hurries on the execution of his Decree, and woe to him that ſummons a richer Man than himſelf to appear at his Tribunal, or who is cited thither by ſuch a one; for, the *Cadies*, who are in the nature of Sub-Delegates to the *Mufty* in all the Towns and Villages, always ſell their Suffrages to them who give moſt; and falſe

Witnesses, who are never punish'd there, are so numerous and so cheap in that Country, that no Man dares trust there to his own Innocency, nor to the Justice of his Cause.

The *Alcayder* substitute one *Cady* in every Town or Village within their Government, but all under the Authority of the *Grand Mufty*; and place there besides two other Officers, who are fix'd as the former, but such as they may depose at Pleasure; in which, these differ from the *Cadies*, over whom the *Alcayder* have not the same Authority.

The first of these Officers is the *Calif*, or Deputy-Governour, who takes care of all that relates to the Particulars and Authority of the Government, and takes cognizance of all the Faults and Complaints of the *Moors* and of the *Jews*, determining their Differences; which ever redounds to the profit of the *Alcayde*,

Alcayde, because the guilty or wrangling Parties are always either punish'd or redress'd by the expence of their own Money. The *Calif* is accountable for this Fine to his Governour, but neither of 'em have power to condemn any one to death, at least without an Order from the King. This Officer likewise assesses the People within the extent of his Province, fixing the ordinary and extraordinary Taxes or *Garams*, which are never levied or got in, but by some *Black*, whom the King sends on the places for that purpose.

The other Officer is the *Amokadem*, a sort of Judge, whose business 'tis to set a Tax and Price upon Victuals and Fuel, (which are all sold by weight) and to see that due Order be kept in these Matters. The Duties and Fees which he claims and receives for every one of these Wares, wou'd

make

make this Post very gainful, if he alone were to receive the benefit of it; but if the yearly Presents he is oblig'd to make to his *Alcayde*, and sometimes to the King Himself, do not sweep away all his profit, at least they diminish the the greatest part of it.

Thus much may be observ'd of the Government of this Great Kingdom, whose strength by Sea and Land, and Commerce, now remains to be examin'd, that we may perfectly know the State of it.

I have already made it appear, that its strength at Sea is inconsiderable; what may be said of its Land-Forces, is, that they might be Formidable, if this Prince knew how to discipline his Subjects, and had a sufficient quantity of good Arms for them; but you may judge of them by their real wants in these two Points, as well as by the King's not keeping any Forces in constant Pay.

When-

Whenever ſome Expedition is intended, he commands his *Alcaydes* to raiſe him the number of Men he deſigns ſhall ſerve in it; upon which it is agreed amongſt them, what each ought to furniſh proportionably to the extent of his Government, where the Diviſion is made according to the Rolls of thoſe that pay Taxes: Then they impreſs and force ſuch marry'd Men to March, as do not voluntarily Liſt themſelves into the Service, or at leaſt they are oblig'd to ſend others in their room: Two Brothers may be taken out of three, but they muſt be Marry'd, for the younger and unſettl'd can't be compell'd to go.

Theſe Men ſo rais'd, be they Officers, Foot, or Horſe-men, are oblig'd to Mount, Arm, Equip, and Maintain themſelves at their own coſt during all the Campaign; and, as for the moſt part, they have neither Fire-Arms nor Powder, they

they march only with Swords, Lances, or Staves.

However, in every Town or Village, a certain number proportionable to the largeneſs of the Place, is continually to be in Arms, and ready to March at the firſt Command: Thoſe only who are deſign'd for Horſe men, have Horſes given 'em, which they muſt keep; and all of this number, be they either Foot-Soldiers or Horſe-men, are free from all Taxes: Thus they may be ſaid to be kept, not at the King's Charge, but at that of the Place to which they belong.

When they are ready to give Battle, they range their Armies after this manner: They divide their Horſe into two Bodies, and place one on each Wing; The Foot is in the middle, ſo that the whole is in the form of a Creſcent: They put but two Ranks of Soldiers when they fight on a Plain; but when they fight between the Moun-

Mountains, where they can't ſpread themſelves, they put more.

Before the Engagement begins they make a great Shout, which is follow'd with ſome ſhort Prayers, to beg of God to give 'em the Victory. Such of the Horſe as always keep near the King's Perſon, are all *Blacks*, and wear Fuſils and Scimeters, with Piſtols at their Girdles: Thoſe that are more diſtant, have partly Lances and partly Muſquets; as for the Foot, one part is Arm'd with Fuſils, and t'other with Croſs-bows, Slings, Clubs, Half-Pikes, long Darts, and Cutlaſſes.

When they are at War among themſelves, they go but unwillingly into the Field; but when with Chriſtians, then every one is eager and proud to go, that they may gain Indulgencies for the expiation of their Sins; and then their Armies are very numerous.

All

All the *Arabs* and *Barbarians*, by whoſe Dwellings the Army paſſes, are oblig'd to provide *gratis* where-ever it encamps, Wheat, Meal, Butter, Oil, Honey, and Cattle, for its ſubſiſtance, and this upon pain of being plunder'd of all that they have, and cut in pieces themſelves. 'Tis ſaid, that upon any preſſing occaſion that concerns Religion, the King might raiſe an Army of an Hundred Thouſand Men, half of which ſhou'd conſiſt of Horſe, but not above five and twenty Thouſand of 'em, at moſt, wou'd be well Arm'd: 'Tis thought the King has for that purpoſe ten Thouſand Muſquets in his Armory, which he keeps, as likewiſe his Treaſure, for that Son, whom he deſigns for his Succeſſor, that he may leave him in a capacity of maintaining his Crown againſt any of his Brothers or others, that ſhou'd diſpute it with him; for it is certain, as I have obſerv'd before, that

that he who is Maſter of the Arms and Money, ſoon becomes ſo of all the Kingdom, which is neither Hereditary nor Elective, but always his among the *Xerifs* who is then moſt in Favour.

There are in the *Armory*, beſides theſe Muſquets, a Hundred and Fifty Pieces of Braſs Cannon, one part of which came out of the Ship *The Captain of* Spain, which was loſt ten Years ſince before *Ceuta*, and the other from the Town of *Larache*, which was retaken from the *Spaniards*.

Tho' this Prince has no regular Forces, he has nevertheleſs a ſtanding Guard of three or four Hundred *Blacks*, Arm'd with very heavy Muſquets: They are always very young, and he chuſes 'em ſuch, becauſe he will not truſt the Guard of his Perſon to thoſe of a riper Age, for fear of ſome Attempt againſt him: They are for the moſt part Children of the *Seraglio*,

raglio, and he only provides Food and Cloaths for 'em, but they are better and more neatly Apparell'd than the greateſt Lords in that Kingdom.

Beſides this Guard, the King has ſeven or eight *Alcaydes*, who never approach him otherwiſe than bare-footed, and without Turbants, but they are allow'd to wear a red Woollen Cap on their Heads; and in theſe conſiſts all his Court.

There are three ſorts of *Alcaydes*, the chief are the Governours of Provinces, where they are effectually like ſo many Vice-Roys; the other are either particular Governours of great Towns, or General Officers of his Armies: They are all of 'em oblig'd to reſide where their Imployments require their attendance, and the King keeps near him only ſuch of 'em as are more particularly uſeful to him, and gives their Children leave to act for them. There

is

is no conſiderable Officer, either for his Houſe or for the general or particular adminiſtration of his State, beſides the *Grand Mufti* for Affairs of Religion and Juſtice, the chief Eunuch for his Wives and *Seraglio*, and one chief Treaſurer for his Revenues, and the latter's Office too is paſſive and burthenſom at beſt, for he never makes any diſtribution of the Money he receives, and is immediately oblig'd to return it to the King, who lays it up among his unprofitable and ſubterraneous Hoard, as I have already obſerv'd: And as for what concerns the ordinary Expence of his Houſe and his Wives, or the occaſion of ſome extraordinary Charges in time of War, this *Alcayde* muſt raiſe the Fund out of the Revenues of his Government; this Prince never giving any Salary, Penſion, nor Gratuity in Money, to any one whatſoever.

He

He who at present executes the Office of High-Treasurer, is the *Alcayde Abdalla Mussy*, Governour of all the Kingdom of *Fes*; the administration of which Government he commits to one of his Sons, while he himself continually keeps at *Mickenes*. He is near six and Fifty Years Old, little and Lean; his Eyes are even with his Forehead; he is of a good Aspect enough, and is counted an Honest Man, and one who keeps his word, which is very rare among the *Moors*: He is but meanly descended, for his Father was a Muledriver: He is well enough beloved, because he is an Honest Man, and one who does good; but for this very reason he is no great Favourite.

There is besides another Officer, who is in the nature of Superintendant of the Buildings, whose Name is *Aly ben Jehon*: He has the inspection and takes care of all those that

that are built by the King at *Mickeneſs*, and is ſo wholly employ'd in it, that ſometimes he is whole Weeks without ſeeing his Maſter; and he had need be very Rich, to defray the Coſts of all the Materials, both for the inſide and outſide of thoſe Buildings, which he is oblig'd to provide. 'Tis true indeed that his Government, which contains the whole Country that lies between *Mickeneſs* and *Tremecen*, is of a great extent, and a very fruitful Soil; however, I am perſuaded, conſidering the unlimitted Expences to which this Office obliges him, that notwitſtanding all the good management imaginable, his bare ſubſiſtence is all the advantage he makes of it at the Years end. He is about eight and Forty Years Old, of a large and comely Preſence, tho' a *Mulatto:* He has a quick Eye, a ready Wit, and is of a pretty kind Diſpoſition: The

Slaves

Slaves that attend him daily, give him the Character of a good humour'd Man, and praise him very much; but as he is altogether taken up by his Business, he does not at all concern himself with Affairs of State.

He that seems to have the greatest share in that, and on whom alone the King seems to rely in those Matters, is the *Alcayde*, *Mahomet Addo Ben Ottar*, who is to this Prince as his Chief Minister, and has there the same Access and the same Trust as a Favorite; and indeed, of all them that approach him, he best knows how to flatter his Passions and humour him in whatever may please him. Twelve Years since he was Embassador in *England*, and what-ever his Treatment may have been there, he might be thought a great Enemy to that Nation, if his mischievous Inclination did not make him known for such to all others.

As

As he has no Government, having quitted that of *Sally* to his Brother, thus to exempt himself from the Obligation of making Presents to his Emperour, so he is the less Wealthy; but has the greatest Interest of all the *Alcayder*; he is about five and fifty Years of Age; he has a quick Eye and an ingenious Look; his Ways and Discourse discover a great deal of Cunning; he is deceitful and wicked to the highest degree; and pretends to be a Friend to the *French*, frequently saying that his Mother was born at *Marseilles*, when at the same time he loves nothing but Money, and is pleas'd with nothing but Mischief; he is fear'd but not at all belov'd by the *Moors*, who universally hate his Ministery, and in private give him all the Curses imaginable; he is likewise very great with *Muley Zeydan* the King's Son, and the Partner of all his Pleasures.

The

The *Alcayde Aly Ben Abdalla* and he are Rivals, and jealous of each other's Intereſt with the King, which cauſes the management of Affairs to be difficult there: The *Alcayde Aly* being always abſent, keeps up his Intereſt only by his rich Preſents, but *Mahomet Addo*'s ſeems to be better eſtabliſh'd by his continual reſidence at Court, and his Artifices and Method in managing the King's Temper, to reduce him to a neceſſity of never parting with him.

This *Alcayde Aly Ben Abdalla*, of all thoſe who are at diſtance from Court, lives with moſt Grandeur and Authority; he is Vice-roy of the *Algarbs*, and Governor of the Provence of *Riffe*, and of all the Maritime Places from *Zaffarine* to *Sally*, that has its particular Governors; for which reaſon the King wholly depends on him for what relates to Sea-Affairs; and, as he is very vain, he calls himſelf among Strangers

Strangers Admiral of the Coasts of *Africa*. Formerly he resided altogether at *Tetuan*, but at present his Residence is commonly at *Tangier*; he is about fifty Years of Age, and of mean Birth; being a Fisherman's Son, yet is one of the richest in all this Empire, and the King receives the greatest Presents every Year from him, the least exceeding the value of 400000 *Livres*. That which adds to the Profits of his Government, is Traffick and the Neighbourhood of the Sea, which renders it one of the best, and give him a great Reputation with his Master: He is very illiterate, and can't so much as read, yet has a great deal of Sense, and great Experience in Affairs, which makes up for all; he is fierce, haughty, full of himself, and much puff'd up with his Fortune and Advancement; he is Violent, humorous and subject to Passion, in which he spares not his best Friends;

nevertheless, when he is come to himself, he is Gentle, Humane, Tractable, and of a Deportment altogether Noble and Honourable; he does not hate the Christians, and wou'd seem as much a Friend to the *French* as an Enemy to the *Spaniards*; but it may be imagin'd that Policy and Interest have a greater share in his Publick Sentiments than Truth: For it is certain, that the King continually presses him most earnestly to get *Ceuta* out of the Hands of the *Spaniards*, the performance of which he imposes on him at the Price of his Head; and the more Commerce there is in the Towns of his Government, the more considerable are his Revenues and the Presents he is oblig'd to make: This consequently makes him heartily wish that his Master were at Peace with those Christian Princes, whom he judges most Powerful at Sea, and from time to time he attempts effecting

fecting it with the King; but his Intereſt with that Prince, which he always takes ſo great a Care to magnifie, muſt needs be too weak to prevail in ſpight of the continual oppoſition of his Competitor; or perhaps he preſumes a little too far on his Artifices for the Engagement and Succeſs of his Deſigns; ſince the King my Maſter has lately been inform'd by the Report I made him of it, that this *Alcayde* diſcover'd no leſs Surpriſe and Diſpleaſure for having miſcarried in ſuch an Affair, than Reſolution and Deſire to renew his Attempts to ſucceed better in it.

His great Favourite, whoſe Advice he takes, and on whom he relies for the execution of all his Affairs, is *Mahomet Hadgy Lucas*, made by him his Lieutenant-General of the Marine. This Man, whoſe abode is altogether at *Tetuan*, accompany'd *Mahomet Addo* in his Embaſſy to *England*, which has a

little more civiliz'd him, or at least makes him less barbarous than the rest; he has a great deal of Sense, and is well skill'd in the management of Business, speaks good *Spanish*, is quick, cunning, laborious, violent, a dissembler, a cheat, and always inclin'd to do mischief, which makes him abhorr'd, not only by the *Christians* and the *Jews*, but by all the *Moors* in general: And, in short, to draw his Picture more exactly and in fewer Stroaks, there is no more to be said than this Truth, That his Temper, his Manners, his Words, and his Actions, do not at all belye the common observations on the *Judas*-colour of his Beard and Hair: He is not above fifty Years old, but so full of Diseases, the cause of which he attributes to Poyson, which he pretends was given him in some Melons by the Governor of *Ceuta*, above a Year since, that 'tis to be hop'd he will not long hold

hold out againſt the effect of thoſe deadly Imprecations which are univerſally beſtow'd on him.

Since this Diſcourſe hath inſenſibly engag'd me to give the Character and perſonal Qualities of ſuch Perſons as make any diſtinct Figure in this State, I think I ought not to forget a Man whom the Honour of having been Embaſſador to *France* has made known there, and of whoſe Quality it is convenient to be inform'd, that hereafter this may ſerve as a Rule to thoſe of his own Character.

'Tis *Mahomet Themin*, who came thither in the Quality of Embaſſador in 1681, and makes no other Figure in his own Country than that of an *Amokadem* at *Tetuan*, that is to ſay a ſort of puny Judge; one of his Brothers is a Broker there, and the other a Rope-ſeller; beſides, *Themin* obtain'd this Office there but after his return, that he might have the means, after a

ſort, to maintain an Honour to which, in Truth, he was never deſign'd; for he ſhou'd have been only Secretary to *Hadgy Manino* Governor of *Sally*, the true Embaſſador; but his Name was inſerted without the King's knowledge in the Credential Letter, which the *Alcayde Omar Addó* his Protector and Patron gave 'em; for which reaſon he took Care at his return neither to boaſt of the Honours nor the Preſents he had receiv'd in *France*; the laſt of which he ſold at *Marſeilles*, that none might know of 'em in his Country, and he might keep the Profits of 'em to himſelf. No more durſt *Hadgy Manino* complain, for fear of incurring the Diſpleaſure of the *Alcayde Omar*, who at that time rul'd every Thing, and of whom the King of *Morocco* has rid himſelf theſe five Years ſince for this reaſon.

But

But to paſs by theſe particular Subjects of the Emperor of *Morocco*, and ſpeak of all thoſe that compoſe his State, 'tis to be obſerv'd that there are two ſorts of 'em; for ſome are *Blacks*, and the reſt *White-men*.

The firſt, tho' they are his Slaves, are thoſe he truſts moſt, and the uſual Executors of his Orders, which they fulfil in ſuch an Imperious and Abſolute a manner, that the moſt Powerful of the *Alcaydes* themſelves tremble at the ſight of the leaſt of 'em.

When he goes to Battel, he has in his Army always Seven or eight thouſand of 'em, as well of Foot as of Horſe: Theſe are his beſt Soldiers, and fight always near his Perſon with Fire-Arms, and he gives the Government of Places, or the Chief Poſts in his Army, to thoſe whom he likes beſt among 'em.

The King of *Morocco* from time to time gets a Number of these *Blacks*, whom he either buys or procures by force or cunning out of their Country, and having caus'd 'em to marry, sends 'em, with some Cattle of which he gives them the Care and Profit, into several uninhabited Places, where he uses 'em like a Nursery to serve him upon occasion.

The *White-men*, tho' they are free-born and very numerous, being originally Natives of the Country, yet are not the more regarded or happy for it; and as a Token of the little Affection and Esteem the King has for them, he commits the Guard of his Person to the *Blacks*, to whom he gives so great an Authority over the *White-men*, that they exact upon 'em and abuse 'em without controul, as they please, and when they think fit; which has driven the latter to such a Despair that they are ready to attempt any thing

thing if they had an opportunity and power anſwerable to their Intentions.

Indeed moſt of them are ſo naturally inclin'd to revolt, that the knowledge which this Prince has of it, is none of the leaſt Motive that induces him always to keep 'em in Fear and Subjection; and his only Intereſt and Care, for the preſerving his Government in Peace and Splendor, is to prevent and hinder their Motions within; the ſituation of his Kingdoms being ſuch, that he has hardly any thing, or at leaſt very little, to fear of any Attempt from abroad.

This will plainly appear to be true, if we conſider that his Territories wou'd be inacceſſible on the ſide next the Sea, unleſs in the Places, which, as I have already obſerv'd, are in the Poſſeſſion of the *Spaniards* and *Portugueſe*; but if the *Spaniards* don't take more Care of *Ceuta* than they did lately

of *Larache*, the ſtrong Situation and Fortifications of which, here delineated, ſufficiently evince that the loſs of it ought much leſs to be attributed to the want of Courage and Bravery of the Officers and Soldiers that Garriſon'd it, than to the want of Proviſions and Ammunition, 'tis much to be fear'd, they will ſuffer it to be taken from 'em in the ſame manner; which will cauſe the greater ſurpriſe, ſince the *Moors* have neither the Inſtruments, nor Induſtry, nor Engineers, nor Experience neceſſary for ſuch Expeditions: We cannot ſay as much of the Town of *Magazan*, where the King of *Portugal* continually takes Care to keep a ſtrong and good Garriſon.

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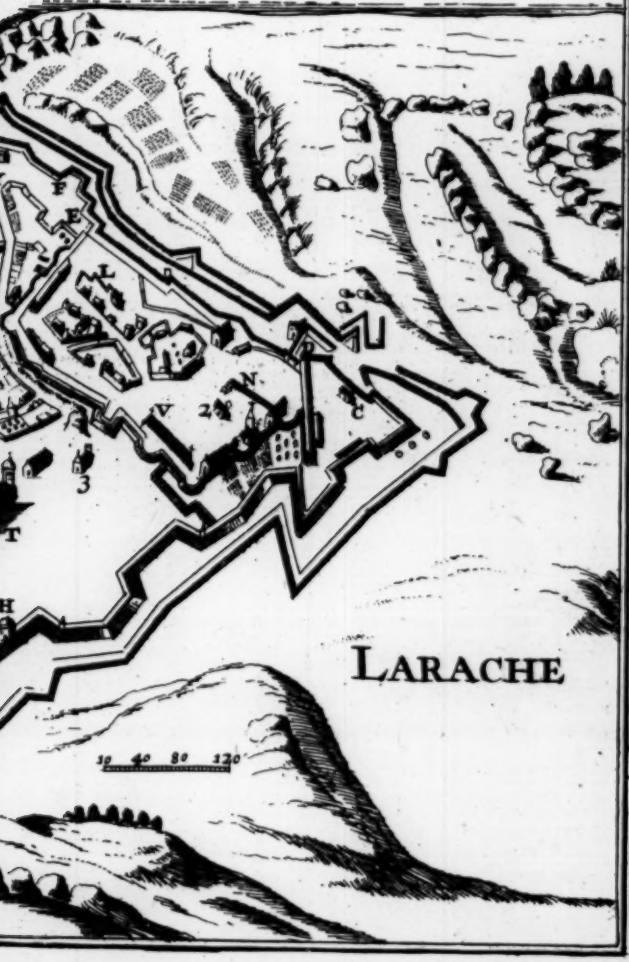
LARACHE
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A Draught of the Town and Fortreſs of Larache, 1688.

A. St. *James*'s Fort.
B. St. *Anthony*'s Caſtle.
C. The Caſtle of our Lady of *Europe.*
D. The *Jews* Tower.
E. St. *John*'s cover'd Way.
F. *Noſtro Senor*'s cover'd Way.
G. The Bulwork of *Diego de Vera.*
H. The Camp-Gate.
I. The Mole-Gate.
I. The Marine-Gate.
K. St. *Anthony*'s Falſe Gate.
L. St. *Francis*'s Falſe Gates.
M. St. *Francis*'s Covent.
N. The Town-Gate.
O. *Noſtro Senor della Cabeza.*
P. St. *Anthony.*
Q. The Hoſpital.
S. The old Huts.
T. The new Huts.

U. The

U. The old Magazines *de vera* for Corn.
X. The new Magazines *de vera* for Corn.
Z. The Magazines for Powder.

1. The Governor's House and Garden.
2. The Commissary's Office.
3. The Serjeant-Major's Lodgings.
4. The new Fountain.
5. St. *Michael's* Well.
6. The great Fountain.

The River *Lucorio* or *Licus*.

The

The King of *Morocco's* only Neighbours on the Land-ſide, are the *Negro's* on one hand, and the *Algerines* on the other; from the firſt of which he has nothing to fear, as well becauſe of the great River and the Mountains that ſeparate them, which wou'd render their Attempts if not ineffectual, at leaſt very difficult, as for the mutual Advantages which he and they receive from their Union, the *Moors* having a conſiderable Commerce in *Guinea*, from whence, for Salt, Iron-Ware, little Looking-Glaſſes, and other pedling Toys that come from *Venice*, they bring back good quantities of Gold-Duſt, Elephants-Teeth, and a great number of *Blacks*, whoſe Affection the King gains beſides by his kind Treatment, and the value he ſets upon 'em in his own Country, as I have already obſerved; ſo that he looks upon 'em as his own real Subjects.

He

He is not altogether so Easie on the side of the *Algerines*, the fear of whose Valour, and the facility of entring his Country, keeps him daily upon his Guard; but he has the Policy and good Fortune often to keep 'em off by the pretext of Religion, making his *Talbes* and *Marabots* insinuate to 'em, that both States shou'd give God and their Prophet an Account one Day of the Blood which wou'd be spilt by Wars between 'em, contrary to their Laws. In the mean time nothing but his own Weakness, and some fatal Experiments he has made of their Valour, as also the Dread he has of the *Grand Signior*, from whom he might apprehend some revengeful Invasion on that side, causes him to keep in this seeming Friendship with them: For 'tis certain he hates 'em at least as much as he hates the *Christians*, to whom also he always compares 'em, by reason of the difference there

there is in their Faith; upon which likewise he Treats all the *Turks* as *Heneticks*, and if he had the leaſt proſpect of getting their Territories, either by Treachery or by Force, he wou'd not loſe the opportunity of doing it.

The Commerce in his Kingdoms is, as it is elſewhere, generally Advantageous to the Dealers, as well abroad as at home; and this Prince, more mindful of his Profit than of his People, ſo well knows how beneficial Trading is to him in particular, by the Duties which are levied for the Importation and Exportation of Goods, that whatever his Antipathy and the prepoſſeſſion of his Religion be againſt the *Chriſtians*, and whatſoever War he has with 'em, it does not hinder him from tolerating their Trafick, and putting all means in practiſe that may conduce to his Gain: Inſomuch that there are in his Sea-Port-Towns People of moſt Na-

Nations at all times, and his *Alcaydes* know so well by the large Summs they borrow, and never wholly pay, how to cause those Traders to stay there, whom hope of Gain has invited thither, and whom the first Endearments and a shew of kind Usage induce to settle in those Parts, that what repentance soever the Wrongs, Displeasures, and frequent Avarices they are forc'd to satisfie there, may bring upon 'em, it is seldom possible for them to get clear, unless they lose their Debts and leave their Effects, or forego the natural Love of their Country and of their Liberty for the sake of their Estate.

I have been told, that those who live at *Sally* are treated more kindly; of which I very much doubt; but what I have seen practis'd during my stay in regard of those of *Tetuan* and *Tangier*, both on the Captains and Owners of Ships who ar-

arrive there, has ſo ſtrangely ſurpris'd me, that all the Inference I can draw thence, is, that both the one and the other muſt needs have been miſinform'd, or they make very great Profits, ſince they can reſolve to expoſe themſelves there to ſuch an Uſage.

The Tenth of all the Merchandizes that are imported and exported, is what the King claims for his Cuſtoms, which brings him in a very great Revenue. That which is collected at *Sally* does not belong to the *Alcaydes*, as doth what is levied in the other Governments, which is part of their Subſiſtance, and for the re-imburſement of their Charges and the Preſents they are oblig'd to make to the Prince: And this, perhaps, is the reaſon which cauſes the Merchants to be better uſed at *Sally*, as I have obſerv'd, becauſe the Governors there do not make it ſo much their buſineſs to deal with them ſo ſtrictly;

thus

thus forbearing a severe usage, of which they can reap no benefit, since they are oblig'd to give a particular Account to the King of this Product, and pay it *in specie* at the Year's end, deducting what they may have disburs'd according to order.

The Advantage which the *French* find by this Commerce is, That there they put off such Goods as are of the growth of their Country, and also their Manufactures turn to a good Account; besides the Merchants carry no Money thither, and they ever bring back Merchandizes of a greater Value than what they carry'd over.

The Traffick of *Provence* consists in Tartar and Paper, the Consumption of which is great in *Barbary*, as well as of Red Woollen Caps, fine and course *Languedoc* Woollen Cloth; *Serges de Nismes*, Fustians and Dimities of *Montpelier*, and other Places; Combs, Silks, Linnen of *Lyons*; Gold-Threads,

Threads, Brocades, Damask, Damask-works, Velvet, Cottons, Wadds, and other Commodities from the *Levant*, of little Value, but of good Sale in theſe Countries, and of a better return.

The Traffick which thoſe of *Roan*, *Saint Malo's*, and other Cities of the Weſtern Ocean, have in this Empire, is almoſt wholly in Linnen-Cloth, of which, 'tis reckon'd, that what is carry'd over and ſold Yearly in that part of *Africa*, amounts to above Two Hundred Thouſand Livres: The Barter that is made there of all theſe Merchandizes, is in Wax, Hides, Wooll, *Oſtrich's* Feathers, Copper, Dates, Almonds, *Archifoo* (a Stone that is us'd to make Earthen Ware) and Ducats of Gold, which are beneficial to thoſe of *Provence*, in their Trade to the *Levant*. The Chriſtians and the Jews, as I have already obſerv'd, have all the Trade of the Country, and chiefly that Abroad, which

which the *Moors* do not in the leaſt care to manage.

Sally and *Tetuan* are the moſt Trading Ports; Goods being moſt eaſily Ship'd off there; *Saffy* and *Santa Cruz* drive alſo a Trade for what comes from *Morocco*, *Tafilet* and *Suz*, but it is not ſo conſiderable.

The City of *Fez* is, as it were, the general Store-Houſe of all *Barbary*, the beſt Traders, and the greateſt number of Jews, who are there above Five Thouſand, are ſettled at that place: Theſe Dealers buy all that comes from *Europe* and the *Levant*, and retail it in the Provinces, from whence likewiſe they take what they afford to Trade with in the Sea-Port Towns. The Red *Morocco* Leather, known here by the Name of *Spaniſh Leather*, is dreſt in that City, and is the fineſt in all *Barbary*.

The Trade of *England* is in Broad Cloath and in Cowries or *Negro's Teeth*, which are a kind of ſmall white

white Shells that go currant in *Guinea* inſtead of Money.

Holland ſends thither Woollen and Linnen Cloth, all ſorts of Spices, Iron and Braſs Wire, Steel, Benjamin, Storax, *Cinaber*, little Looking-glaſſes, Muſlins for the *Turbants*, and Arms from time to time, with other Ammunition for War.

Italy furniſhes 'em with Alum, Gun-Powder, and great ſtore of Earthen Toys made at *Venice*.

There comes from the *Levant*, Silks, Cotton, Orpiment, or *Auripigmentum*, Quick-ſilver, Reagal and Opium.

The returns which are ſent to thoſe Parts for all theſe kinds of Merchandizes and Drugs, is nothing more than what I have ſet down in the Article of *France*, in proportion to the quantities that are vended there.

Cadiz is the Interpoſt to all the Trafick of *England* and *Holland*; for

for, being near to Both, it facilitates of courſe a commodious and ſure Tranſportation, by the means of *Portugueze* Ships that go thither to take up the Cargo's.

The King of *Morocco* is ſo perſuaded of the utility of his Commerce, and ſo jealous of it, that ſurely one of the beſt ways of bringing down his Pride, and of forcing him to reaſonable Terms, were to hinder that of other Nations, or to diſturb it in ſuch a manner as to give 'em a diſlike of it: And it is my opinion beſides, that the Trade in the *Mediterranean* need not abſolutely be continu'd in that Empire, ſince the ſame things might be return'd, and put off, by the way of *Algier*, which are at *Tetuan* and *Sally*; all that can be objected, is, that thoſe Goods wou'd not turn to ſo good an Account.

Foreign Money is not currant in this Country, except the *Spaniſh* Pieces

Pieces of Eight, the Value and Price of which are rated according to their Weight, which is always between Sixty and Seventy *Sols* or Pence. The *Piſtoles* of *Spain* and *Italy*, and the *Louis d'Or's* of *France*, paſs there for no more than Ten Livres, or Ten Livres and Ten Sols; and beſides, they are not taken but in a Lump as Bullion, and by Weight, to be melted down: the Jews only take commonly the French Silver Crowns there for Sixty five Sols; a great many of theſe Crowns were carried out of *France* to that Country, before the alteration that was made about thoſe Pieces, there being much to be got by them.

The Coin that goes Currant in this Empire is only of three ſorts, That of Gold, call'd a Ducat, That of Silver a *Blanquille*, and that of Copper, a *Felouze*; the Figure of the Prince is not upon 'em,

'em, their Law forbidding it, so that nothing is Stamp'd upon them but some *Arabick* Characters.

The Ducat is worth from Six Livres to Seven Livres Ten Sols of our Money, and its Price, which is never fix'd, rises and falls, according to the several Occurrences, that is to say, according to the affluence or want of Commerce, or as the Ships come in more or less frequently.

The *Blanquille* is the most common Money, and of the most fix'd and standing Price: 'tis worth two *Sols*, and Six *Deniers*, and it is in this kind that generally all Payments are made.

The *Feloux* is as one of the French *Deniers*, but worth a little more; Four and Twenty of 'em make a *Blanquille*.

Their way of reckoning is by Ounces or by *Meticalles* (which is the same thing in *Arabic* with a *Ducat* in *French*) the Ounce consists

ſists of Four *Blanquilles*, or Ten Pence of our Money.

The *Meticalle* or *Ducat* for the generality is nothing real, but ſuch a manner of counting as by *Francs* or *Livres* in *France*; its value is fix'd at Forty *Blanquilles*, or a Hundred Pence *French*; ſo that when 'tis barely ſaid, that a thing worth ſo many *Meticalles*, or ſo many *Ducats*; nay, even ſo many *Meticalles* or *Ducats* of Silver, 'tis always underſtood for ſo many Hundred *Sols*. It is not the ſame thing in *Meticalles* or *Ducats* of Gold, for their Species is Real, but their Value uncertain, as I have already obſerv'd.

AUDIENCES

Given to

Monsieur de St. Olon,

AT

MICKENESS,

BY

Muley Ismael,

Emperour of *Morocco*,

In the Year 1693.

The First Audience.

I Was admitted to my first Audience the 11*th.* of *June*, 16[illegible] at 9 in the Morning, having six days before seen the King of *Morocco*

rocco in the open Field, at the Head of 10 or 12000 Horſe. I was nine days at *Michenes*, before I had this Audience, and during that time was not ſuffer'd to make or receive any Viſits; nor even to ſtir out of my Palace: The Conſul and all my Retinue were alſo denied the ſame Liberty, and all this time I had notice ſent me early every Morning to be ready to be Conducted to the King, but was put off every Evening to the next day.

The Cuſtom of the Country, which, they told me, was, not to let the Embaſſadors ſee any one till they have had their firſt Audience, was the pretence they us'd to juſtifie that kind of Reſtraint.

The Alcayde *Hamet Addo Riffy*, Governour of *Larache* and *Alcaſſar*, was ſent me to be my Introducer, attended with ſome conſiderable *Moors*, and ſome Blacks of the King's Guard, who ſecur'd us a-

gainſt the Throng of the People, but not againſt the Hootings, Curſes, and other abuſive Language with which they Revile all Chriſtians: The Character of Embaſſador not being able to free a Man from them.

This Alcayde had a Brother call'd *Omar Addo*, who was once the King of *Morocco*'s Chief Miniſter and Favourite, but his Merit, Authority, and Credit, gave that Prince ſo much Jealouſie, that he caus'd that Alcayde to be kill'd five or ſix Years ſince.

We all went a foot to the Audience, tho' the King's Palace was at a conſiderable diſtance from the place where I liv'd, and the Weather was very hot; but an *Umbrella* was carry'd over me, which in ſome manner defended me from the Heat of the Sun's Rays that is exceſſive in thoſe Parts.

Twelve *French* Slaves came after my whole Retinue, and carry'd the Pre-

Presents I was to make to the King of *Morocco* in my own Name, consisting of very fine Arms, several Watches of great Value, divers Pieces of red and blue Cloth, very rich Gold and Silver *Brocades*, and two Carpets of *La Savonnerie*, extraordinary large, and singularly beautiful.

In this manner we came to the *Alcassave*, the King's Palace, and went in at a large and stately Gate, which, from two Pillars that adorn it, is, as I have said, call'd the Marble-Gate. We went thro' a long Passage, where many Blacks of the King's Guard stood on the Right and Left, and made a Lane for us. On both sides of that Passage are only some White Walls of a considerable height, built like all the rest of this Palace, wholly with Lime, Plaister, and Cement with Water, which beaten together by strength of hand, make a kind of a very white Matter, as

hard as Marble. At last we came to an open *Pavillion* not yet finish'd, that form'd four large *Portico's*, the Front of every Face looking towards a Walk, like that thro' which we came, and leading to different Appartments of this *Alcassave*.

They made me tarry at the Entrance of that Pavillion, till, as they said, they had acquainted the King with my being there. It was a full quarter of an hour before we saw him coming thro' one of these Walks, which was also lin'd on each side with about Two Hundred little Blacks, arm'd with very large Musquets, who bow'd to the very Ground as he pass'd by 'em.

He had a very thin Attendance and rid a White Horse, very different as to his fineness and the richness of his Harness, from that he rid on when I saw him at the Review. He had a Launce or long Pike

Pike in his hand, and was as plainly dreſs'd as the meaneſt of his Subjects. He was muffl'd up to the Eyes in a Coffee-colour'd Handkerchief, that ſeem'd pretty foul, and was no very pleaſant ſight.

He alighted as ſoon as he came to the *Portico*, and having given his Launce to one of his Blacks, came and ſate down, without any Matt, Carpet, or Foot-Cloth, on the edge of a large Wooden Poſt that prop'd it up. His Arms and Legs were bare, and a Black held a large Fan behind him, as much to cool him, as to keep off the Flies that ſwarm in that Country, and are very troubleſome. Some Alcaydes ſate on the Ground on his Left, without Shoes or Turbant, and with nothing on their Heads but a bare red Cap: One of 'em, however, ſtood on his Right, but, like the reſt, had no Shoes on, and his Head was only cover'd like the reſt. This Al-

cayde was *Mehemet Ben Addo Otar*, who may be ſaid to be his chief Miniſter and Favourite.

As ſoon as the King was ſet down, as I have ſaid, and I had ſaluted him, he began the firſt to ſpeak to me, and ſaid twice or thrice *Tay buon*, which ſignifies, *You are Welcome*, an Expreſſion he always uſes to denote a kind Reception to thoſe who come near him: After this he ſaid to me in *Arabick*, that I was a good Chriſtian, that he was glad to ſee me, and would joyfully grant me whatever I ſhould ask him: To which, after I had put on my Hat, I anſwer'd him in *French*, with a Complement I had prepar'd, which he patiently heard from the beginning to the end, tho' 'twas ſomewhat long, and 'tis not his Cuſtom to give Ear to Diſcourſes of ſuch a length, without interrupting thoſe who make 'em, and asking them ſeveral Queſtions.

Mon-

Monſieur de *St. OLON's* COMPLEMENT TO THE Emperour of *Morocco.*

Moſt High, moſt Excellent, moſt Potent, and moſt Invincible Prince, Muley Iſmael, *Emperour of* Morocco, *King of* Feſs, Tafilet, *and* Suſs.

SIR,

THE Amazement and Veneration which your Majeſty's Royal Aſpect Commands from thoſe that approach you, would confine me to a ſilent Admiration,

like all those who are permitted that Happiness, had I not the Honour of appearing before Your Majesty, shelter'd with the Patronage of the Sacred Name of the most High, most Excellent, most Potent, most Magnificent, most Invincible, and ever Victorious *LEWIS the Great*, the most Christian Emperour of *France* and *Navarre*, the Eldest Son of the Church, the Defender of the Faith, the Sanctuary and Protector of Kings, the Umpire and Great Conqueror of *Europe*.

'Tis this also that gives me a Right of assuring your Majesty, that while the Emperour, my Master, did me the Honour to make choice of me for his Embassador at your Court, he rais'd my Wishes and my Joy to the highest pitch; since this would procure me the Glory and Happiness of seeing there a Prince, whom all the Wonders I have read

read and heard related of him, made me as ambitious of seeing, as they fill'd my Mind with Veneration for his Person.

And indeed, Sir, there is none who does not perfectly know that *Muley Ismael* is the most Famous and warlike Prince that ever grac'd the Throne of *Africa*, and that 'tis your incomparable Exploits which, combining with all the Qualifications of your Royal Birth, made way for your more speedy Ascent to that Seat, and Entitl'd you to fill it with more Authority and Lustre.

But tho' Fame, that has taken care to proclaim 'em, has omitted nothing which may cause every place to resound with your Applause, I still find a new Subject of Praise, in what is the occasion of my Embassy here; and that fresh cause of extolling your Majesty, seems to me so worthy your Greatness of Soul, and the Attention

tion of your Subjects, that I with Pleasure think my self oblig'd to let 'em know what it is, and Congratulate 'em about it; that this excellent Action of your Majesty may not want its due Encomiums.

What else indeed could they have wish'd for, after so many Battles and Victories which confirm'd your Friends, and subdued your Enemies under your Conquering Government, than to see its Quietness and Mildness fully settl'd by the Marks of Tenderness and fatherly Bounty, which you show 'em, in seeking all means possible, that none of 'em, may remain in Chains or Slavery abroad?

'Tis doubtless only to convince 'em that you are no less fond of being justly thought their Father, than their King, that you have lately shown a desire, and made some steps to get free such of 'em as are Slaves in *France*, and procure to your

your Subjects a Peace, that is ſo neceſſary to 'em, with thoſe of the Emperour my Maſter; by this means to re-eſtabliſh all Security, Plenty, and Tranquility in their Commerce: To which his Imperial Majeſty being alſo willing to contribute, he has commanded me to come hither, and aſſure you in his Name, that he has always entertain'd ſo much Friendſhip, and ſo high an Eſteem for your Majeſty, that nothing can be added either to his earneſtneſs to give you further Teſtimonies of it, or to the ſincerity of his Intentions.

At the ſame time I preſume to promiſe my ſelf that ſuch uniform Diſpoſitions will meet with all the Succeſs I can deſire, and that the Treaty which I am order'd to make, to renew the Alliance and Peace, being once concluded, as firm and ſolid as is conſiſtent with the common Good and Wiſhes of both Empires, a good Correſpondence

dence will then be so perfectly re-establish'd that nothing will ever be able to shake or destroy it.

These, Sir, are the Intentions and Resolutions of the Emperour my Master, of whose almost incredible Victories and Conquests in his last Campaigns, I do not doubt but Fame, that is always employ'd to speak his Majesty's wonderful Atchievements, has sufficiently inform'd you, and how in spight of the prodigious numbers of Enemies, since so long a time, combin'd against the Power, the Wisdom, the Valour and the Fortune of *Lewis the Great*, he has always been so happy as to triumph over them: This is a visible effect of the Protection of the God of Hosts, and of the Reward he bestows on his Piety: May Heaven grant, that the Union which I come to renew between your Imperial Majesties, may be always favour'd and upheld by such a Protection, and

that

that you may both prove for ever the Love, the Delight, and the Safety of your Subjects, the prop of your Allies, the terror of your Enemies, and the abſolute Maſters of the vaſt Parts of the World in which you Both Reign with ſo much Glory.

After theſe ſo juſt and zealous Wiſhes, there remains nothing, Sir, for me to do, but moſt humbly to beſeech your Majeſty to be pleas'd to accept of theſe Preſents, how diſproportionable ſoever they may be to my deep Reſpect, as a Teſtimony of my ſincere deſire to pleaſe your Majeſty.

My Interpreter afterwards read this Complement to the King in the Mooriſh Tongue; and this Prince having anſwer'd it in ſuch a manner as made us know he had heard it with Pleaſure, added ſome Excuſes for not having been able to ſee me before, being then taken up

up by the Ceremonies of his *Easter*, and said, that all the Christian Slaves could witness this.

After this, he proceeded to speak in the King's Praise, and enlarg'd very much on his Power, Valour, and Wise Conduct, as also on the great difference which he puts between the Emperour of *France*, and all the other Potentates of *Europe*; saying, That he knew not one amongst 'em all, besides him, that truly deserv'd the Name of Sovereign, and that none but the King knew, like him (*for he always affects to compare himself to his Most Christian Majesty*) how to Reign by himself, *and make himself the absolute Master of the Fate and Will of his People.* Then repeating what he had already said to me at the first Interview, concerning *the Advantages which the Grand-Signior found in the Alliance, which he had so long maintain'd with his Majesty*, he added, that all these Motives, joyn'd

joyn'd to the eſteem which he had for the rare and great Worth of that firſt Monarch of Chriſtendom, had ſo much excited him to ſeek alſo his Friendſhip, and made him ſo impatiently deſire it, that beſides the Aſſurances which he had caus'd to be given His Majeſty of it by Conſul *Eſtelle*, he had deſign'd to have ſent Embaſſadors to deſire his Friendſhip, if my coming had not prevented him.

I anſwer'd, that the Emperour, my Maſter, well inform'd of his Sentiments, had diſpatch'd me, with all poſſible ſpeed, to aſſure him of his readineſs to comply with his Majeſty's Deſires, and to renew with him, by a firm and laſting Peace, the Bonds of a Friendſhip that would be the more durable, for being altogether grounded on the eſteem which two ſuch great Princes could not but have for each other, and that, for my part, I eſteem'd my ſelf moſt honour'd,

nour'd and most happy in being chosen for the effecting so agreeable a Project. He told me that his Intent was also to make a firm Peace, that he charg'd the *Alcayde Mehemet Ben Addo Otar*, there present, to settle the Conditions of it; that he was his near Relation, whom he look'd upon as his second self; and that he being the Son of a *French* Woman, ('tis true indeed, that this *Alcayde's* Mother was of *Marseilles*) I had no reason to doubt but that I should find him altogether well-dispos'd to make a speedy and wish'd-for end of the Business.

I reply'd, that I thank'd his Majesty for giving me a Minister to treat with, whose Merit and Praise were sufficiently display'd by the choice which so wise and knowing a Prince made of his Person, and that provided the Effects were answerable to these fair Appearances, I did not doubt

but

but all things would be ended to the ſatisfaction of both Parties.

He anſwer'd, that nothing could contribute more to this, than a ſpeedy and reciprocal joyning of the Arms of the Emperour of *France*, with his againſt the *Spaniards*, our common Enemies, and that he imagin'd a Conqueſt that way to be not only very eaſie and very advantagious to the King, but alſo the ſureſt means to raiſe his Majeſty's Power and Glory to the higheſt pitch. After this, he enlarg'd with a great deal of warmth, and for near a quarter of an hour, upon whatever he thought might flatter his Paſſion and his Deſigns on that Subject, and finally concluded, that he did not believe, on the account of the Alliance he had a mind to contract with his Majeſty, that he ever could deny him the Aſſiſtance he wanted for the retaking the Towns which they ſtill hold in his Country,

try; and that he was ſorry he was not more his Neighbour, in a Juncture that was ſo pleaſing, and might become ſo uſeful to him.

To this I ſaid, that when the Treaty which I brought ſhould be concluded and ratified on both ſides, 'twould then be time to make ſome Overtures to each other, and explain our ſelves on the Neceſſities and Supplies that might then unanimouſly be the reſult of it; that this was all the anſwer I could give to this Article at preſent; and that I could well aſſure him, that the Emperour my Maſter, alike Powerful by Land and Sea, *had ſuch formidable and numerous Fleets in the Mediterranean, and in the Ocean*, that they would always make him very ſenſible of his Neighbourhood, when occaſion ſhould require it.

This

This equivocal Anſwer not having given him an opportunity to make a Reply, he order'd the *Alcayde Mehemet Addo*, who had ſtood all the while, to take the King's Letter which I held in my Hands; but, as I had no mind to deliver it, but into his Maſter's, I immediately ſtepp'd forwards, and ving preſented it to him in a Cloth of Gold Letter-Caſe, he took it, drew it out, kiſs'd it, laid it on his Head, to ſhow how much he honour'd it, and then gave it to this *Alcayde*.

This done, I preſented the Gentlemen who came with me to him, and he receiv'd 'em very kindly: Then I deſir'd him that he would be pleas'd to accept of ſome of my Country Rarities, which I made bold to preſent him with. He look'd a long time on every Particular, and was very much pleas'd with them, but above all which, the two Carpets which he thought came from

from *India*, and which he said he esteem'd the more, when I had answer'd to what he ask'd me about 'em, that they had been made at *Paris*.

When he had examin'd every thing one after another, he caus'd it to be taken away by his *Blacks*, and return'd me Thanks for 'em; protesting, however, That he only accepted of 'em, because the Law of his Prophet permitted him not to refuse what was offer'd him in token of Respect or Friendship; and, having said to me that I was a good *Christian*, and that he was very well pleas'd with me, he added, smiling, That the best Proof he could give me of his Satisfaction and the Esteem he had for me, was by praying God to Convert me, and exhorting me to become a *Mahometan*; to which I answer'd, also smiling, That tho' I perfectly and most certainly knew what to stick to, I nevertheless receiv'd this Testimony

ſtimony of his Good-will with a great deal of Thankfulneſs.

Upon this he beckon'd to the *French*-Slaves to come near, which they all did, caſting themſelves at his Feet with their Bellies on the Ground; then he choſe out four of the youngeſt, and making ſigns to them to riſe and ſtep aſide, told me he gave 'em me for my Dinner; to which I anſwer'd, He could never treat me with a more acceptable Diſh, but that I pray'd him to conſider that this would but whet my Appetite. After this he aroſe, mounted again, and order'd I ſhould be conducted home. The *Alcayde Mehemet ben Addo Otar* waited on me back as far as the Marble-Gate, and came to pay me a Viſit from the King immediately after I had din'd.

Towards the Evening I went to ſee *Muley Zeydan*, the King's Son, who, after ſome Complements

on

on both sides, told me also, presenting me with a *French* Slave who was by him, That as a Token of his Gratitude for what I brought him (for I did not come there empty-handed) he gave him me for my Supper; to which I answer'd, returning him my Thanks, That having already been made sensible by the Fame of his Exploits, how well he imitated the King his Father in Valour, I was much delighted to see and experience, that he could also so well imitate him in Generosity.

The following Days having been spent in examining our Treaty with the King of *Morocco*'s Minister, and that Prince being determin'd to go on an Expedition which he had design'd against some *Moors* in the Neighbourhood of *Oran* who had revolted, I was sent for with precipitation at Seven a Clock in the Evening, without any Notice given

ven me before, to take my Audience of Leave; that Prince having taken a Resolution to dismiss me but the Day before his departure.

I THE

The Audience of Leave.

I Had my Audience of Leave the Nineteenth of *June*: The Ceremonies at my going to it were like those of the First, but the Humour and Designs of the King of *Morocco* and his Ministers made it quite different, as to the Pleasingness of the Conversation, and its Conclusion.

I had notice given me as I went, that the King was in a very ill humour, and almost besides himself, having just then dispatch'd two of his Chief *Blacks* with a Knife.

This having given me some opportunity to prepare my self accordingly, in some manner prevented the Horror and Surprize which the Condition I found him in might otherwise have rais'd; and that had doubtless been much greater had not this warning prevented it.

I was had further into the Pa-

lace

lace than the first time, and went as far as the out-side of the Stables, which seem'd to me very fine and neatly kept.

That Building consists of several large Arches to the Right and Left, of which each Horse has his own apart, and is only fasten'd to a Stake and Fetlocks. Here are neither Racks nor Mangers; for the Horses eat on the Ground; which Custom takes place, as I was told, because the *Moors* themselves eat thus, and therefore would not allow more Privilege and Conveniency to those Animals than they enjoy themselves.

After I had spent some time in viewing that Place, I saw the King at some distance, coming to me mounted on a very fine white Horse, in very rich Harness, having a Gold-Saddle on, and all its Trappings of the same; and the *Poitral* set with precious Stones in some places.

He held a Lance in his Hand, of the ſhape and length of our Pikes, on which he lean'd between whiles. His Face was uncover'd, and he was finely dreſs'd; but, beſides a yellow Veſt that he had on, (which Colour I have already ſaid has been obſerv'd by his Subjects, to have been almoſt ever fatal to ſome of 'em, when worn by him) his right Arm and his Clothes were ſtill all ſtain'd with the Blood of thoſe Wretches whom he had juſt kill'd; and indeed his Face and Looks betray'd a wild and furious Air that repreſented to the Life the Character of that Action.

He was only attended with a few Slaves and *Blacks*, all quaking for fear; for his Rage had quite ſcar'd away every one of his *Alcaydes*: However, ſome of 'em came nearer by degrees during the Audience, which that Prince began himſelf with his ordinary Complement of *Tay huon*; upon which I made him that which follows. THE

THE COMPLIMENT AT THE Audience of Leave.

SIR,

I understand that your Majesty is going on some Glorious Expedition; I come to wish you a happy Success in it, and, according to your Custom, a Victorious Return. *Here the King interrupted me, saying twice or thrice with his Eyes lifted up to Heaven*, Exhallah, Exhallah, *which signifies* God grant it! God grant it! *After which I went on thus*—— I can assure your Majesty I shall carry the News of it with

Pleasure to the Emperor my Master, if I can at the same time give him an Account, as I hope I shall, of the Performance of what you writ and caus'd to be signifi'd to him concerning the Peace, by the Consul of *Sally*.

For, *as the Words and Writings of Kings ought not to be alter'd*, I should wrong your Majesty's Glory could I harbour the least suspicion of the Fidelity of your Offers on this behalf. Your Majesty knows how nearly it concerns your Honour and Interest, to persuade as well your Subjects as the different Nations that are at your Court of this Truth. And 'tis also on these Grounds that I am willing to believe I ought to attribute your Minister's Silence, (since by your Order we discours'd together about the Treaty, which I show'd him and put into his Hand) only to the Pleasure which your Majesty was pleas'd to reserve to

your

your ſelf, of ſignifying to me the happy and wiſh'd-for Concluſion of it, and principally, concerning the Article about ſetting free on both ſides the Slaves of the two Nations; about which your Miniſter would not treat.

However, SIR, I think it my Duty to repreſent to your Majeſty, that a Thing which you have ſo publickly deſir'd, and which you can ſo eaſily accompliſh, ought to have been ſooner decided, and not be put off till ſo ſhort a time as ſeems remaining till your departure: You have ſhown a Deſire of having a Peace; you have offer'd or demanded an Embaſſador to conclude it, and have appear'd ſo forward, that you did me the Honour to tell me when I came near you, That you were ready to have ſent one to *France* on that Account, had not I come as I did.

However, I have been in your Dominions these two Months, and these three Weeks at your Court; you have receiv'd me with Marks of Satisfaction and singular Kindness: I have presented you my Orders, and tho' the Commissioner, whom you appointed to examine 'em, made some very unexpected Objections on things already settled by your Majesty, I nevertheless, show'd him, in three Articles, which most certainly deserv'd not to have such Difficulties started, that I had a mind to conciliate Things with all imaginable Moderation, that the said Treaty might be concluded with mutual Satisfaction.

Yet since that time he seems to have had a mind to obstruct this Business, and make it impossible, by a new and unheard-of Difficulty, which might cause the World to doubt of your Majesty's having a real Desire for a Peace, and altogether

together make it impoſſible it ſhould laſt, did your Majeſty perſiſt in it. I have convinc'd him of it by ſtrong Reaſons, which I would again repeat to your Majeſty were I not perſuaded you have been inform'd of it.

Thus, SIR, I have now nothing elſe to do, but to deſire, that before you go you will be pleas'd to Approve and Sign this Treaty which I offer you; and I aſſure you that I ſhall leave this Country with Content, if when I hear of the Continuation and Progreſs of your wonted Conqueſts, I can at the ſame time acquaint my Maſter of the Effect and Performance of your Royal Word, which hath procur'd me the Honour and Pleaſure of ſatisfying the great Idea I had conceiv'd of your Majeſty.

THe King of *Morocco*'s Answers to this Complement, and all the Discourse that pass'd in this Audience ran upon some Proposals, so extraordinary, so little consonant to the Motives he had discover'd to procure this Negotiation, and so contrary to the Letter he had writ to the King about it, which he solemnly disown'd, that I thought that decency oblig'd me to consult the Reputation of that Prince, so much as to bury 'em in Silence, rather than expose him too much to the Publick Blame by relating them.

OB-

OBSERVATIONS

To be made on the Cauſe of Monſieur de St. *OLON*'s EMBASSY TO MOROCCO.

THE King of *Morocco* having diſown'd the Letter he had ſent to his Majeſty, which I have mention'd in ſeveral parts of this Relation, that Denial was the occaſion he took not to perform what it contains: Now as this Letter was the Motive and Grounds of the Reſolution the King took to ſend me to *Morocco*, I believe it will

will not be amiſs to inſert here a Copy of this Letter, that the Reader may have a clearer inſight into the Undertaking and its Event: I alſo imagine it will not be improper to add thoſe Letters which that Prince caus'd to be tranſmitted to me at my departure, both for the King my Maſter and my ſelf, and my Anſwers, that by comparing them together, the World may ſtill better judge of his Character and Intentions: As alſo what Meaſures ought to be taken concerning his Propoſals, Words, and Writings.

THE

THE

King of *Morocco's* LETTER.

To the KING.

To the greateſt of the Chriſtian Kings and Princes of Europe, *The Monarch of the* French *Nations, the Maſter of his Kingdom and Climates, and the Sovereign Arbiter of the Wills and Actions of his Subjects,* Lewis *the Fourteenth: The Salutation of Peace to thoſe that walk in the ways of Truth.*

In the Name of God, who is Good, and Merciful, whom we beſeech to help

help us, there being no Truſt nor Power but in his Supreme Greatneſs.

From the Servant of God, *who is moſt High and Victorious by God's Appointment, and puts his Truſt in him in all his Undertakings,* the Miralmumunin *or Prince of the True Believers, who fights in the way of the Lord of this World and of the other,* The Prince *of the high Tribe of* Hachem, Iſmael *the Son of* Al Xerif *of the Houſe of* Haſſan.

THis is to let your Majeſty know, That a Chriſtian Merchant, Son to your Conſul *Eſtelle*, came to our High Court, where he ſaid that he had in his Hands an Order and Credentials from your Majeſty; then produc'd a Letter, which, as he pretends, came from you; by which, Authority is given him to conferr with us, as he

he ſhall think moſt convenient, concerning your Affairs and Intentions, and even to act in your Behalf at the Court of our High Majeſty, whom God preſerve.

We made no doubt but that the Letter and Credentials came from you, but would have nothing to do with the ſaid *Eſtelle*, not thinking it proper to treat with him about thoſe Affairs; becauſe he is a Merchant, and not one of the great Lords of your Court, or one of your chief Officers; for it does not belong to Merchants to treat with Kings, or manage Affairs in which Princes are concern'd: A Merchant may ſpeak about what relates to his Trade; he may alſo uſe his Endeavours to carry News on both ſides, and tranſmit a Paper, or be the Bearer of a Letter, and do this for both Parties. This he may do, but that's all a Merchant's Word can be good for, and no more.

There-

Therefore, if your Majesty have really a design to enter upon a Treaty, to the purpose and with sincerity, you may send us one of the Great Lords of your Court, on whose Words we may depend and rely, and with whom we may Treat upon his coming to us with that Design and to that Purpose: Or, if you rather desire we should send you one of our best Servants and greatest Lords of our High Court, you may send one of your Ships to convey him from our Country to yours, and we will send such a one without delay with good Powers and Credentials.

The chief Affair about which we are to treat with you, is concerning the Slaves of your Nation who are with us, that an Exchange may be made of one Christian *for one* Moor, *Man for Man.* We only desire of you, those of *Sally*, and of the Town adjoyning call'd the *Rabat*, as also those of *Tetuan*, of *Fess*, of

of *Alcaſſar*, and of *Mickeneſs*, who have been taken within theſe ten Years, ſome about ſix Years, ſome four Years, and ſome ſince that time; for, as to thoſe of other Towns than ſuch as I have mention'd, or who have been taken above ten Years ſince, we do not care to treat about them; therefore, if you think it fit, ſend one of your Officers, for whom you have an Eſteem, and order him to bring all the above-mention'd Slaves that are in *France*, and come with them at the Mouth of one of our Ports, and we ſhall treat with him in the moſt convenient manner poſſible. We will give him your Slaves, and receive our own of him, Man for Man; ſo that, God willing, he ſhall not go back without doing his Buſineſs. As for your ſending a Perſon of Quality, or one of your Ships to tranſport our Embaſſador, you may uſe your Diſcretion in doing either

of

of the two, which you shall think most convenient.

'Tis God that gives Success to our Undertakings, and in whom we ought to put our Trust: To him alone Praise and Glory are due; and may Peace be given to those who walk in the ways of Truth. Written at the end of *Rabia*, in the Year of the *Hægira* 1103. *that is in the Month of* December 1691.

THE

THE

King of *Morocco's* LETTER TO Monſieur de St. *OLON.*

To the Embaſſador of the Great King of the French, *Greeting; And to all that follow the Inſpirations of Truth.*

THis is to let you know, That we are troubled that you ſhould leave us without having done any thing: When you arriv'd, we were juſt ready to take the Field to reduce the Nation call'd

call'd *Benjamer*, that unjustly us'd to maintain a Commerce with the *Christians*, contrary to our Order. We caus'd ten thousand Horse to march towards them, and cut in pieces all that made any resistance, took part of 'em Prisoners and releas'd the rest. You arriv'd while we were in the midst of our Preparations for that Expedition; and when you came into our Presence, we thought it was to propose to us something of Moment, and to acquaint us that you were ready to joyn with us against the *Spaniards*, and take Measures together how to attack and overcome 'em: In which Case we would have done whatever you could reasonably have desir'd: We did even let you know that we would conclude such a Treaty with you as there is between you and the *Grand Signior*, who is our Brother in the Law of the Faithful: And in this Expectation we rejoyc'd for your coming,

coming, and ſignified as much as ſoon as you came before our High Throne, which God protect. But, *as you only came to ſpeak of the* French *Slaves, and for nothing elſe*, and that you did not fulfil the Commiſſion which we had given to the Son of *Eſtelle*, the Chriſtian Merchant, which was to chuſe and bring us ſome Coats of Armour, ſome rich and rare Scimiter, ſome precious Jewel out of your Emperor's Treaſure, and other Magnificent Curioſities, ſuch as might be acceptable to us, we have not thought fit to give you any further Hearing. We wonder you would repoſe a Confidence in a Chriſtian Merchant, ſuch as *Eſtelle*, who is not to be truſted; and that you ſhould even bring him hither with you; for, could about two hundred Slaves we have of yours be worth your Coming? We have not thought fit to grant 'em you, becauſe we are not like the *Algerines*,

rines, and others of their ſtamp, with whom you uſe to treat of ſuch Matters; but had you brought ſome rich Preſents, or propos'd ſome Buſineſs of Moment, as is that we juſt mention'd, then we would have hearken'd to you indeed, and even have left our Army to comply with you, and have exchang'd the *French* Slaves which we have, for ſuch of our Subjects as are in your Kingdom.

However, our faithful *Aly* the Son of *Abdalla*, perceiving that you were come back from *Mickeneſs* without effecting what you intended, has made you ſtay a while; and as he is perfectly acquainted with all the Affairs that relate to the Marine and the Ports committed to his Charge, as alſo whatever is convenient for each of them, we have given him our Orders, and whatever he ſhall do ſhall be approv'd by us; for we were not willing to let you go back till you had

had ſome Reaſon to be ſatisfi'd; and 'tis to give you an Account of this that we have now ſent you this Letter.

We ſalute thoſe that walk in the Ways of Truth. Written the tenth Day of *Ziladgeel Haran*, 1104. which is the thirteenth of *Auguſt*, 1693.

Mon-

Monsieur de *St. OLON's* ANSWER TO THE King of *Morocco.*

SIR,

I Receiv'd yesterday, by the Hand of the *Alcayde Aly ben Abdalla*, the Letter which your Majesty did me the Honour to send me, and I have not in the least been surpriz'd at the Confirmation which it brings of the News which Fame has already taken Care to publish here, of the Progress of your Majesty's Arms; for still your Valour must be attended with Victory.

As

As for what that Letter mentions of the Motives of my Embaſſie to your Court, I will do my ſelf the Honour to acquaint your Majeſty in few Words, That none can ever believe there could have been an occaſion for it, more important and more ſuitable to the State of Grandeur and Glory in which your Majeſty is at preſent, Than an Alliance, and firm Peace with the Emperor my Maſter, whoſe Power and Vertues, your Majeſty ſo well knows, are at this time become the Envy, the Terror, and the Admiration of all *Europe*.

Beſides, SIR, you cannot have forgot, that you let the Emperor my Maſter know, and writ to him your ſelf by the Conſul *Eſtelle*, whom you twice caus'd to go into *France* on that Subject, that there was nothing which you deſir'd more earneſtly, than a ſincere and ſolid Agreement about that

Peace. You have even ſhow'd your ſelf ſo forward in this, that you were pleas'd to tell me publickly at my firſt Audience, That, had my Arrival been delay'd but ſome Days, you would have ſent ſome Embaſſadors to his Imperial Majeſty, to give him all imaginable Aſſurances about it.

Had your Majeſty, when you ſent the Conſul, had thoſe Deſires that ſeem to have been ſuggeſted to you ſince, 'tis to be imagin'd you would have charg'd the ſaid Conſul to make ſome Overtures about them to the Emperor my Maſter; and according to the Meaſures and Reſolutions which his Imperial Majeſty might have taken about 'em, I ſhould then have had the ſame Orders and Powers to treat of 'em with your Majeſty's own Perſon as I have been honour'd with, by the Emperor my Maſter, concerning thoſe things about which you writ to him.

But

But there is ſome Reaſon to believe, that your Majeſty at that time had been pleas'd to follow the no leſs judicious than zealous Advice of the *Alcayde Aly*, who perfectly knows what may be moſt for your Majeſty's Intereſt, who truly loves your Perſon and your Glory, and whom I ought to aſſure you I have found here to be the moſt faithful and moſt loving of your Subjects. Had your Majeſty conſulted no other, you would doubtleſs have follow'd, and brought to a happy End your firſt Deſigns, which, beſides the Profit and Safety they would have procur'd to the Commerce of your Subjects, would alſo have made you Formidable to your Enemies.

I hope, SIR, that when you ſhall ſeriouſly have weigh'd thoſe Counſels, and imparted your Sentiments to that faithful *Alcayde*, you will again purſue ſuch Reſolutions as are moſt conſiſtent with your

Interest, and that you will approve what the Esteem and Respect I have for you oblige me to represent to your Majesty; assuring you that if I were so happy as to be able to contribute towards the obtaining for you, of the Emperor my Master, what I know to be so necessary and advantageous to you, I would endeavour it with all the Zeal you can desire of him, who is entirely,

SIR,

Your Majesty's

Most humble, &c.

THE

THE

LETTER

Which the

King of *Morocco*

Wrote and ſent to the King,

BY

Monſieur de St. *OLON.*

To the greateſt Prince of the Chriſtians, *the Monarch of the Kingdom of* France, Lewis *the Fourteenth.*

God grant his Peace to thoſe who follow the Inſpirations of Truth.

THis is to let your Majeſty know, That as ſoon as your Servant, the Embaſſador, arriv'd on the bleſſed Lands under our Dominion, we had Information gi-

ven us of it by our faithful Counsellor and Servant the *Alcayde Aly*, the Son of *Abdalla*, who desir'd us to give him Leave and the necessary Orders to cause him to be conducted to our Court: This we willingly granted, believing that he only came to treat of Affairs of the greatest Consequence, such as wou'd be a means for us to obtain whatever we should desire of you, and for your Majesty all that you could desire of us.

But after he was come to our High Throne, and we had spoken to him, and ask'd him many Questions about this, we found that he had only some Proposals to make relating to the Slaves, and we did not find that he had the Power which is requisite to treat with us of other Affairs; so that what he came about, having not seem'd to be of Consequence enough, we did not think fit to treat with him about it; for 'tis cer-

certain that what was the Subject of his Embaſſie, might as well have been done even by the management of a Merchant, whoſe Degree were very much inferior to his.

As ſoon as he withdrew out of our Royal Preſence, we left the diſpatch of his Buſineſs to our faithful Servant the *Alcayde Aly*, the Son of *Abdalla*, on the ſcore of the general Command and Authority with which he is intruſted by our ſovereign Order in all our Ports, Cities, Towns, and Tribes of our Sea-Coaſts: We have given him leave to Negotiate with your Embaſſador, and he has ſufficient Power and Authority to treat and tranſact with him about Affairs of the greateſt Conſequence, in caſe this Embaſſador have alſo ſome full Power that may be thought as unqueſtionable and unalterable as is that which we ſent to our Servant, who will treat with him as he

shall think best, both now and hereafter.

The salutation of Peace be given to those who follow the Inspirations of Truth. Written the tenth Day of the Month *Zil Hadge*, the last of the Year 1104. *that is the Eighteenth of* June, 1693.

THE

THE

LETTER

Which the

Alcayde Aly Ben Abdalla, the King of *Morocco*'s Minister for the *Marine*, wrote and sent to the King by Monsieur *de* St. *OLON*.

In the Name of God the Merciful, there being no Authority nor Power but from him, who is the most High and most Mighty.

To him whom his Dignity and Power have rais'd above all the Princes of his Religion, whom his Valour

and desire of Glory have made dreadful through all the Nations of Christendom, the Majestic Emperor of France, Lewis the Great, *the Fourteenth of the Name.*

God give Peace to those who follow the Inspirations of Truth.

I Must acquaint your Majesty, that as soon as your faithful Embassador *de St. Olon* came to us with his Attendants, we had several Conferences with him, and ask'd leave of our Victorious Monarch, that he might come from this Place to his Court; and having obtain'd it, we procur'd him the means to arrive at this Glorious Throne. After his return from the Court of our Master, as we then resided in the City of *Tangier*, (which God protect) your Embassador writ to us, and let us know, that he had not ended what he desir'd of the Court of our Emperor; for which reason we speedily sent again to his Ma-

Majeſty ſeveral Letters with reiterated Inſtances, to deſire him that he would explain his Will in that Affair: This we did two or three times, and he as often return'd Anſwer, letting us know that 'twas his Intent to negotiate a Treaty of true Peace in plain and ſincere Terms, concerning ſome Affairs of the greateſt Conſequence, that it might remain firm and laſting; by the means of which Treaty moſt important and conſiderable Undertakings might be compaſs'd: And, in ſhort, *ſuch a Treaty as is between your Majeſty and the People of* Conſtantinople.

But, it ſeems, *this Embaſſador is only come about the Slaves*; now 'tis certain their Number is ſo inconſiderable, and of ſo ſmall a conſequence, that if he had demanded 'em *gratis* of our *Mullana* (whom God cauſe to triumph) he would not have refus'd 'em on your Majeſty's account.

The

The Emperor my Maſter did alſo let me know, that he had not the leaſt thing to object againſt the Treaty that relates to the *Marine*; yet that he does not much value that Affair, and that there is no need to make a Treaty for a Concern of ſo ſmall a conſequence.

This is the ſumm of what the Emperor my Maſter (to whom God grant Victory!) anſwer'd to the Inſtances I made on this account: As for our Part, God is our Witneſs, that we have acted for your Embaſſador, in whatever he deſir'd, as we would have done for our ſelves, and perhaps more.

And finally, I have made it my Buſineſs to conferr with him ſeriouſly and privately, and we have diſcours'd together a long while about ſeveral Points which he has perfectly underſtood, and very deeply imprinted in his Mind; he will give your Majeſty an Account of it, as we have done to him.

The

The Salutation of Peace be given to those who follow the Inspirations of Truth.

Written the Fifteenth of *Zil Hadge*, in the Year 1104. *that is the Eighteenth of* August, 1693.

By the Servant to the Throne, who was rais'd by the Grace of God, *Aly* the Son of *Abdalla Hamamo*, whom God protect!

The

The LETTER which the Alcayde *Aly Ben Abdalla*, writ to Monsieur de *Pontchartrain*.

God grant that this Letter may come to the Hands of the Grand Visier Pontchartrain, *Chief Minister of State to the greatest Monarch of* Christendom!

The Salutation of Peace be given to him who follows the ways of Truth!

In the Name of God the Merciful, there being no Power nor Strength but from Him, who is the most High, and the most Mighty.

WE received your Letter, and understood the Contents of what you writ to us. You desired us to take care of the Em-

Embaſſador *De St. Olon*; you muſt know, that as ſoon as he came to us, and Landed at the place where we were, we gave an Account of it to the King our ever Victorious Maſter, and having ask'd his leave for him, he permitted us to let him come to him, imagining he was come with a large and full Power from you; but when he was arriv'd at the Royal Court, and His Majeſty had enquir'd of him, he found that he had no Power to enter into a Negotiation, *but concerning the Slaves*; for which reaſon he could not have a further Conference with His ſaid Majeſty, for want of ſufficient Power for that purpoſe.

Since he came back from Court, I writ two or three Letters to our Emperour concerning that Affair, and he return'd me this Anſwer; That he had already told me he gave me full Power to make what Agreement I ſhould think fit with the

the Embaſſador; provided I did find he had full Power to treat of ſome Affairs of great Moment, that would be a means to fulfil whatever can be deſir'd of you; but not to come to any Terms if he had not ſuch a Power.

Now the Emperour, our ever Victorious Maſter, has writ to yours, and fully inform'd him of this Affair. We our ſelves alſo have had ſome private Conferences with your Embaſſador *De St. Olon*; in which we have open'd our mind to him, letting him know what we deſir'd, and fully acquainted him with every thing.

When he arrives at your Court, and ſhall have given you an Account of theſe things, be pleas'd to write to us, to let us know your Thoughts about it, and we will return you an Anſwer to whatever you ſhall deſire, continuing to hold a Correſpondence by Letters about whatever may redound to the

the common Good of both Empires: And may Salvation be given to him who keeps in the ways of Truth.

Written the Fifteenth of *Zil Hadge*, in the Year 1104. that is the Eighteenth of *August*, 1693.

By the Servant to the Royal Throne, *Aly* the Son of *Abdalla Hamamo*, whom God Protect!

OTHER

OTHER OBSERVATIONS To be made.

A Colonel of *Spanish* Horse, who was a Slave at *Mickeness*, Treated with the King of *Morocco* about his Freedom, which he was to have for a very rich Sword which had been formerly taken from a King of the *Moors*, and which *Muley Ismael* had a great desire to get out of *Spain* where 'twas kept: This Officer did not only cause it to be got and presented to this King, not doubting but he might rely on his Word, but gave him also with it a valuable Rarity; hoping by this means to be the

the ſooner and more genteely Redeem'd.

At firſt he thought he had not been miſtaken in his Meaſures; for the King of *Morocco* took the Sword and Preſent with ſuch Teſtimonies of Joy and Satisfaction, as beſides his Freedom that had been promis'd him, got him that of his Servant, about which they had not agreed; he alſo gave him a Letter, by which he gave Orders to the Alcayde *Aly Ben Abdalla*, Governour of *Tetuan*, to let him go out without the leaſt Moleſtation; but a private Order to detain them having been ſent away before the Letter, the poor Officer ſoon found himſelf depriv'd of his Hopes, and of the return he had reaſon to expect for his Preſent.

His Complaints and Petitions were as unſucceſsful as his Bargain with the King, and procur'd him no other Anſwer from the Alcayde, but that the King his Maſter had for-

forgot, when he releas'd him, that he he had taken a ſolemn Oath never to ſet free any Men of his Country, but by an exchange of Ten *Moors* for one *Spaniard*; ſo that he was not to expect his Freedom but on thoſe Terms.

In vain he pleaded, that he had made an Agreement with the King; that he had given him a Sword accordingly, with a Preſent beſides, and ſhow'd the Letter for his Paſſport. All theſe Expoſtulations were as ineffectual as they were Juſt; ſo that after many Conteſtations and Delays, this Officer, who was alſo a Man of Quality, could not get away 'till he had got Eleven *Moors*, whom he had ſtill the Power to procure out of *Spain*, and of whom he gave Ten for himſelf, and One for his Man; nay, they reckon'd it a ſpecial favour that they let his Servant come off ſo cheap.

This

This is a late and very remarkable Example, that ſhows us how far we may depend on the Words and Promiſes of this Prince and his Alcaydes.

Here is another of the ſame kind.

A *Moor*, whoſe Name is *Hadge Achmet*, of the Kingdom of *Morocco*, having been taken and carry'd into *France*, after he had been a Slave Eight and Twenty Years in the Gallies, found means to Redeem himſelf by an Exchange that was to be made of him for one *Venelle* of *Provence*, who was alſo a Slave at *Mickeneſs*: This, according to an Agreement with the King of *Morocco*, who gave his Word of it to *Venelle*; which he confirm'd in Writing to *Achmet*, promiſing, that as ſoon as this *Moor* ſhould arrive in *Barbary*, the *French* Man ſhould be immediately ſent back into his own Country.

The

The Agreement being thus concluded and perform'd, on the part of *Venelle*'s Relations, *Hadgy Achmet* is set free, gets to *Mickenes*, casts himself at his King's Feet, gives him thanks for his Liberty, and begs of him That of the *French* Slave, which was to be the Exchange and the Price of it.

The Prince tells him he is a Dog, that he cheated him, that he can get Ten Thousand Crowns for *Venelle*, that he does not intend to release him, and that for his part, since he is free, he has no more to ask or to do, but to go home about his Business.

The *Moor* wondring at this refusal, and being mov'd with a sentiment of Honour (so much the more to be esteem'd in him, as 'tis uncommon amongst those of his Nation) complains of this Infidelity, tells the King of his Royal Word and Writing, and intreats and presses him, either to perform it,

it, or give him leave to go back to *Marſeilles*. The King denies his Writing, and refuſes to grant *Achmet*'s Requeſt, commands him to hold his Tongue, and be gone home, not without Threats of ſevere uſage, and even of Death it ſelf, if he perſiſts to trouble him.

However, things have remain'd thus 5 Years, yet this honeſt *Moor* has not ſtir'd from *Mickeneſs*, where yet he has not means to ſubſiſt, and complains aloud of the wrong the King has done him; neither does he loſe any opportunity to preſent him ſelf to the King, and make his Complaints, proteſting to all his Alcaydes, with a *Roman* Firmneſs and Courage, that he will rather ſuffer himſelf to be cut to pieces, than leave the Court without obtaining either *Venelle*'s Liberty, or leave to Surrender himſelf to *Venelle*'s Relations at *Marſeilles*, and fall again into the Slavery from which he was only freed with that Proviſo.

This

This *Achmet* is a Man of good Sence, and was every day with me at *Mickeneſs*, to preſs me to ſpeak on his behalf, that the King might conſent to this, or Releaſe *Venelle*; aſſuring me that he would rather dye a Thouſand times, than ſuffer ſuch an Injuſtice: He follow'd me where-ever I went, and even when I had an Audience; ſo that he has often given me no leſs occaſion to admire his Conſtancy and Honeſty, than to wonder at the King of *Morocco*'s Patience towards him; the more, ſince that Prince's Humour inclines him to kill his Subjects with ſo little reaſon.

So unjuſt a Proceeding hath yet more fully convinc'd me, that there is little or no reaſon to rely on that King's Promiſes whether Verbal or in Writing.

FINIS.

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